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ABSTRACT

Presented are a summary and working papers of a seminar that included participants from the Regional Development Program of the Organization of American States and heads of universities in Latin America and Canada. Following a brief overview of the issues, topics discussed are: (1) intercultural contact; (2) internationalization of the university; (3) international education; (4) educational reform; (5) some guidelines for international education; (6) an international curriculum; (7) the new University of the America's; (8) internationalization of the United States; (9) international education exchange; (10) the college and the urban community; (11) university education as a communication process; and (12) internationalizing the curriculum through the arts. (Author/KE)

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CAN MAN TRANSCEND HIS CULTURE?

The Next Challenge in Education for Global Understanding

American Association of State Colleges & Universities

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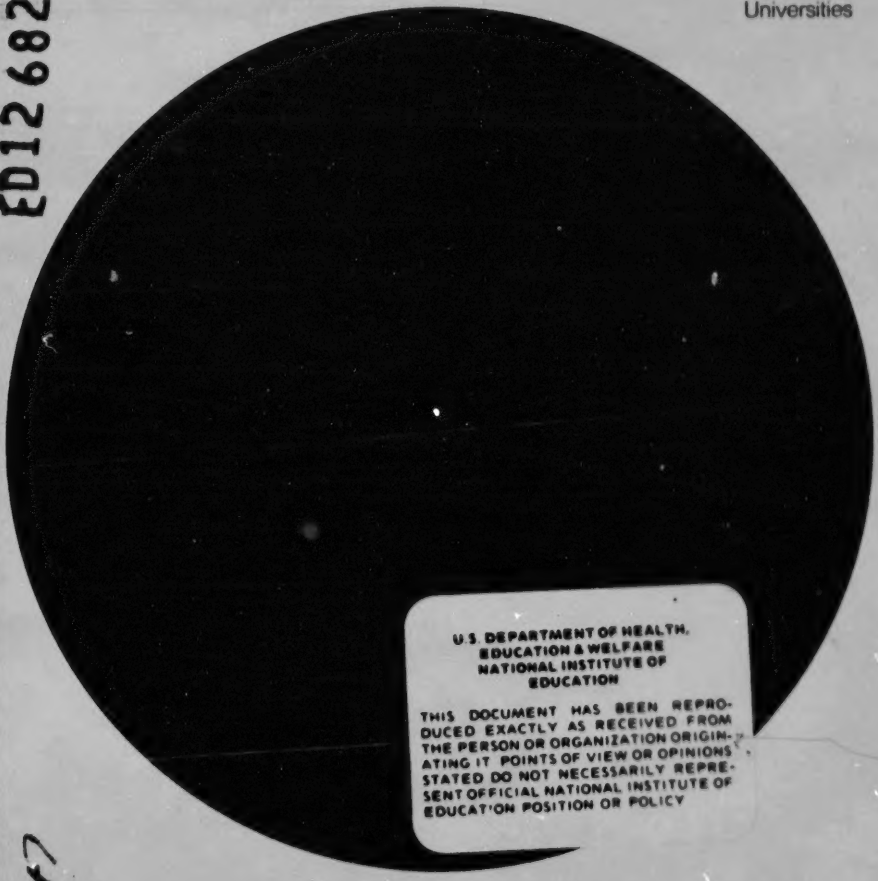

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CAN MAN TRANSCEND HIS CULTURE?

The Next Challenge In Education For Global Understanding

A reportage by Robert A. Marshall of the seminar on Internationalization of Curricula held at Lake Chapala, near Guadalajara, Mexico, February 19-27, 1972, under a grant from the Organization of American States, with the papers presented by the participants.

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Introduction

The fourteen leaders of higher education in the Americas—seven of them presidents of state colleges and universities in the United States and Canada, seven of them rectors of private and state universities in six nations of Latin America—who assembled in Guadalajara, Mexico, late in February, 1972 gathered under an imposing, almost awe-inspiring banner: "The Seminar on U.S. College and University Curriculum Improvement Toward Increased International Awareness, Interest and Understanding."

The participants soon discovered that merely formulating a succinct statement of an objective of such magnitude presented difficulties. One participant alluded to the goal as "integrating education into the effort to awaken a new mentality of *rapprochement* among peoples." Another defined the aim as "facilitating man's search for others, in his quest of himself."

The seminar had been initiated by its North American sponsors. As a group, they had sensed a need to improve curriculum in their own institutions in ways that would endow every student with a global outlook appropriate to an age in which man remains provincial only at his peril. From interchange with each other and with their Latin American colleagues, the North Americans hoped to gain wider perspectives and fresh insights that would lead them to effective solutions to their curriculum problem.

To encourage an uninhibited interplay of spontaneous thought, by mutual agreement no transcription was taken. Similarly, by design no formal "findings" emerged, no resolutions were moved, no program was formulated. Nevertheless, there was a high ideational yield which now reposes in two places, in the minds of those fortunate enough to have participated in the exchange themselves, and, to lesser degree, in these pages.

This is neither record nor report. The first part is a brief narrative summary intended to convey the sense and scope of the discussions that took place. This part is complete in itself and may be read separately. It is hoped that it will give a comprehensive overview of the issues to the concerned reader, particularly if he is a busy college administrator with typically too much to read and too little time for reading it.

In the second part appear the working papers presented at the seminar by each of the participants, reproduced substantially as they were originally offered. The reader who

takes time to peruse them will be struck by their richness and by the many aspects to be found in such a topic as curriculum "internationalization," if that is the appropriate term—and it is not, as this summary shortly will make quite clear.

The seminar participants and authors of its working papers are, of course, in no way responsible for the summary of their many views presented here. That responsibility falls solely on the editors, who know too well that one man can misapprehend another even as he strives hardest to understand and who regret that they can offer here only faint echoes of that lively eloquence heard in Guadalajara.

Foreword

The American Association of State Colleges and Universities (AASCU) believes that an essential aspect of the education of the whole person involves the knowledge, acceptance and appreciation of other peoples and their cultures, whether those "others" be from within the community, from within national borders or from other countries. For that reason, AASCU is committed to strengthening the international/intercultural component of the curricula its member institutions offer to the some two million students enrolled in its 300 member colleges and universities throughout the United States.

AASCU's international programs are guided by a committee of 15 presidents of member institutions who concentrate their efforts in three task forces concerned with internationalization of curricula, overseas programs and liaison and development. The international program includes three low-cost international study centers in Mexico, Italy and Canada, a regular publication, support of individual college and university projects and development of overseas and domestic programs designed to strengthen the international/intercultural dimension of its educational programs.

Similarly, the Regional Development Program of the Organization of American States is dedicated to encouraging national and international efforts in education and concentrates its efforts in three major areas: curriculum and educational technology, educational planning and administration, and technical and adult education and educational research.

It was this obvious mutuality of interest that prompted the two organizations to plan the seminar on internationalization of curricula in North American institutions which met at Lake Chapala near Guadalajara, Mexico, in February 1972.

The seminar provided to the participating educators from the United States a stimulating and inspiring opportunity to meet in purposeful discussion with the heads of universities in Latin American countries and Canada. The impetus of that experience has been carried forward in the months since. AASCU's task force on internationalization of curricula and the U.S. participants in the Guadalajara seminar have met several times to discuss the implications of those deliberations. At AASCU's annual meeting in Washington in November 1972, the theme of the

committee's international luncheon became "The Intercultural Imperative."

AASCU is most grateful for the generous grant from the Organization of American States which supported the seminar project. It is grateful also to Dr. Luis Garibay Gutierrez, Rector of the Universidad Autonoma de Guadalajara, whose institution was host to the seminar and its participants; to Dr. Alfonso L. Ocampo, director of the CAS Department of Educational Affairs; to Prof. Rudolph Atcon, its senior higher education specialist, whose guidance and participation contributed much to its success; to the University rectors and presidents who participated in the seminar; and to Dean Robert Carmin of Ball State University who served as consultant.

AASCU also is grateful to Robert A. Marshall, senior editor of Changing Times, the Kiplinger magazine, for his perceptive reportage of the seminar discussions which opens this volume.

Allan Ostar
Executive Director

Frances Adams, Director
International Programs

American Association
of State Colleges
and Universities

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Part I Can Man Transcend His Culture? An Overview

The Guadalajara seminar was called to contemplate a problem so ancient that it has plagued mankind throughout history. The problem: man's conspicuous failure to understand social groups other than his own.

The educational response proposed to this problem was developing adaptations to the existing curriculum in U.S. colleges and universities which might help to strip away the blinders that so persistently restrict man's field of vision to his own image.

At first the proposal seemed to exude a comfortable familiarity. Certainly activities designed to enhance understanding among nations always are in order; they have a long, honorable history. This particular gathering was different, however, although its novelty did not become fully apparent until the sessions were under way. Then the participants found themselves ransacking the English language — and adding freshly minted neologisms to it — to discover a term adequate to describe the educational objective they were seeking.

Their search for suitable descriptive terminology failed, a fact which may well be a measure of the originality of their vision.

In this world of tension and conflict, who would deny that seeking new levels of understanding is an urgent task? In moments of optimism, we may applaud ourselves by reflecting that advances in the technologies of transportation and communications shrink our world and expand our horizons, as though progress in these forms could not fail to bring us closer together. Yet is this the case? As one seminar participant noted, "At the rate man conquers distance, he also extinguishes proximity." Instead of learning to clasp hands with more neighbors, we may be simply jostling against more and more strangers.

Man's capacity for carrying his self-centeredness around the globe with him in his flight bag is a matter of particular concern to the United States. This country suffers from the modern paradox that the bigger a nation is, in population and geographic extent, the more likely its people are to hold limited perspectives. Individually, they may express their narrowness in bigoted attitudes toward alien others or in a blustering, chauvinistic self-righteousness. These individual attitudes can be reflected collectively in national policies which amount to a kind of cultural colonialism, destroying understanding rather than fostering it.

In the case of the United States, the dominant perspective is European, with strong emphasis on the Anglo-Saxon components of the European heritage. By extension, the basic outlook also is predominantly white and Christian. In the world view afforded through this lens, all non-Euro-American, non-white, non-Christian attitudes, culture patterns, social values and achievements are depreciated, appearing as curious if colorful aberrations from sanctified norms but essentially unacceptable and of small value. And, as Ruth Benedict said, we do not see the lens through which we look.

Such an outlook allows truly enormous blind spots. It virtually blanks out, for example, the contributions of Spanish-American, Arabian, Slavic, Polynesian, Japanese, Chinese, Hindu and African cultures. All too often the resulting preconceptions are voiced with an embarrassing baldness which exposes their provincialism. Furthermore, as one seminar participant from South America dryly observed, "Their defense can release a high index of vehemence." Some specimen attitudes:

—"Only the practical, useful aspects of a subject are worth much."

—"The only truth is what you can find out from ascertainable facts. Theory is abstruse and irrelevant."

—"The 'American Way of Life' is the best in the world and everybody ought to adopt it."

—"Capitalism is the best and most productive system ever devised for organizing human economic activity, not just for us but for everyone."

True, some of these propositions sometimes are challenged within our own country. But generally the face we display to the world asserts that our ways are the best ways and all other ways are "backward" or "undeveloped." And no matter that in much of the world the most felicitous expression of well-being does not happen to be, "I feel like a million dollars!"

A search for definition

The goal under consideration, then, was how education might help people break free of these conventionally self-centered ways of approaching other peoples. It is no modest goal, implying as it does a self-liberating effort to surmount the differences created by different mental frames, different philosophies, different intellectual systems, different languages.

The seminar was not seeking ways to build bridges between peoples for the sake of superficial contacts. After all, the stated objective was not simply "interest," which might be served by a patronizing curiosity, nor simply "awareness," which might be satisfied by noting differences on a folkloric level. The key objective was "understanding," which in the words of one speaker implies "trying to understand a different culture pattern for what it is to and does for its own members rather than what it represents to the outside observer."

As the exchange progressed, it was discerned that the concept emerging presented two difficulties. In the first place, what was being discussed was not at all the "international education" or "international understanding" known in the past. The other difficulty was that no convenient, recognized term was at hand to express what *was* being discussed.

To be sure, the call to the seminar had referred to "international understanding," which is a good enough term as far as it goes. It denotes something that transcends one nation and deals with issues between nations or among several nations. When an in-group confronts an out-group, however, the essential differences between them have little or nothing to do with national states. What separates people is cultural difference, not nationality. Governments may be brought together by international understandings; peoples are brought together by intercultural understandings.

Indeed, it was noted, nationality may divide peoples of like cultures. An example cited was the inhabitants of the Basin of Tulcan which straddles the boundary between Colombia and Ecuador. They are a people living in two nations, yet their cultures are alike and there is more similarity between the cultures of these people living in two nations than there is between the Colombian Tulcanos and Bogatenos, who are residents of one nation. Or, for an example nearer home, the average inhabitant of the United States may feel a closer cultural empathy with the average resident of, say, Canada than he does with the Puerto Rican minority in New York City, the Cuban minority in Miami or the Chicano population of San Antonio.

Thus the second difficulty arises. If "international" and "internationalism" are inadequate terms to express the educational concept under discussion, what is the appropriate term?

A number of suggestions were offered, including the obvious *transcultural, intracultural* and *intercultural.* They were felt to be cold words, all of them, lacking in humanity and failing to suggest dynamic process. *Ecumenics* was nominated, favored for its explicit reference to world-wide inclusiveness but regretfully put aside because of its special connection in ecclesiastical usage. Neologisms were proposed, too, such as *alotropia* and *diaforotropia,* praised for their ingenuity and then rejected because they had to be explained before they could be understood. Starting from the premise that the basic evil to be overcome was *xenophobia,* fear of the foreigner or stranger, a series of words was contrived rooted on *xenos,* including *philoxenia* and *xenophilia.* These also failed the test of ready comprehension. Another invention, *planetism,* was proffered as suggesting man's triumph in taking possession at last of his entire planet, but it was criticized as conveying a sense of humanity lost in the mass which absorbs it.

So in the end, no term suggested was deemed fully acceptable. *Transcultural* came closest; it at least had more than one advocate. It was thereupon suggested that, in the absence of satisfactory terminology, a one-sentence definition of the concept might be devised, bringing forth this candidate:

"An objective, unemotional attitudinal approach to the non-own, with the intent to understand it without identification or rejection syndromes."

Does the fact that our language appears to contain no word precisely expressing so useful a concept signify how sorely that concept is needed?

Another point of considerable significance also emerged early in the deliberations. The best known recent studies on revitalizing higher education, as one of the working papers detailed, all treat the topic of "international education" with either silence or cursory indifference. Neither the Report on Higher Education (March 1971) nor the various reports of the Carnegie Commission on Higher Education have anything to say about it. Of the 85 theses promulgated by the Assembly on University Goals and Governance (January 1971), only two impinge on the intercultural objectives dealt with in Guadalajara; one thesis recommends "that a concern with Western culture be tempered by a concern with Eastern and other cultures as well," the other deplores the illiteracy and cultural parochialism threatened by the sharp decline in interest in foreign languages.

In truth, as one of the conferees cogently remarked, "We are dealing with attitudes and values which have traditionally been the by-product of the learning experience rather than that which has been sought directly."

Others illuminating the self

A digression on the attitudinal atmosphere of the Guadalajara conversations may be relevant at this point because, by bringing together participants from eight nations with varying intellectual traditions, the seminar was itself a transcultural experience.

From the outset there was a large area of unanimity. To begin with, there hardly was need to discuss the premise that culture was the key consideration in the capacity or incapacity of differing peoples for understanding each other. Also, it was agreed that culture cannot be viewed as an assortment of customs, attitudes and institutions which may be taken on or put off at will; instead culture is a mold in which each individual who shares it is cast. Finally, it was presumed by all that success in understanding another's culture is measured by the extent to which one gets outside his own culture and enters into the culture of the other.

Even while sharing so substantial a foundation of agreement, however, there were strikingly disparate attacks on the central questions. Perhaps those differing responses reflected cultural variances among the participants; some thought that they did. At any rate, as may readily be seen from the topics of the papers the participants elected to contribute, those from the United States tended to favor frontal and pragmatic explorations of matters of institutional organization and educational methodology. Their Latin American counterparts, on the other hand, inclined to explore the philosophical settings of the topics under consideration.

These differing perspectives were of course complementary and mutually supporting. Philosophical analysis and synthesis cannot translate into educational betterment without methodological implementation at some point; methodology can work no meaningful changes unless it is directed from some coherent philosophical base.

At several points, the interest in synthesis in preference to analysis took the form of critiques of what one participant termed "the supervaluation of superspecializa-

tion," an educational affliction he saw as yielding floods of facts and paucity of insight. Another speaker, likewise advocating a wide-angle view of culture, quoted an illustration taken from the study of pathological anatomy. A master in pathology appraises a novice, he related, by watching how the novice utilizes a prepared specimen. If the novice moves immediately to the microscope and puts his preparation under the most powerful magnification to be had, the master is disdainful. The master knows that morphological reality is served better by only slight enlargement or none at all, for under gross magnification even the most unlike tissues end up looking extraordinarily alike.

So it is with the study of human cultures, it was argued. Excessive specialization without integration conceals the unity of all men, hence precluding that climate of sympathy which enables one kind to see the value of others by "opening the eyes of the mind and the love of the heart."

Another participant, agreeing that knowledge of cultures is the cure for cultural isolationism and provincialism, suggested that a fundamental obstacle lies in the way we go at the study of cultures today and, indeed, in the way we go at the study of history, too. His point was that we approach both with a negative set of mind. In the case of cultural studies, we look for differences rather than likenesses and then make value judgments on the basis of the differences. Why not, he asked, seek the common humanity of man, not the ways in which we differ? Why not seek positive values and look upon a culture in terms of a "cultivation" that has borne fruit?

Similarly, he went on, our way of studying history also becomes a search for negative values. We study how things went wrong and we study the wars that pitted one people against another, but we do not study the shared needs and aspirations that may have brought them together, thus making history itself provincial.

If that observation implied a drastic revision of history as it is known and taught today, another contribution contemplated revising our concept of culture in order to comprehend it as process rather than product. According to the theoretical foundation for this suggestion, man at this juncture in his history finally has created a new global milieu for himself. He continues to live, however, with institutions which are no longer in harmony with his present situation, necessitating a restructuring of the relationships of man to nature and person to society, with

the final objective of liberating man himself.

The idea of cross-cultural understanding as self-liberating, incidentally, was implicit at nearly every moment in the conversations. "The best reason the studious person has for spending time studying other cultures," one conferee commented, "is that he can learn something useful and luminous about himself." Said another, "If I am only interested in what concerns me in an immediate, practical and utilitarian manner, I will never emerge from the social, economic and cultural group in which I live. By closing myself to the knowledge of the other, I not only limit and distort my conception of the world and of man, but I condemn myself to not knowing myself very well."

Overcoming the egocentric predicament

If transcending one's own culture is a path to self discovery, achieving that transcendence is, as one of the seminar participants put it, a problem in "overcoming the egocentric predicament." What should be the role of the college and university in that quest and what educational techniques might it appropriately employ?

There was complete agreement that the university did have a role to play and that its responsibility was one of leadership and not followership, of involvement but not partisanship or proselytism. One of the Latin American participants expressed the objective almost poetically:

> "It is a question of the university's ability to unite and subordinate specialization to the cultural or humanistic view so that all its knowledge becomes truly humanistic, based on a total vision of man and of his life ordered to his integral good. . . this work to be carried out in a *'universitas'* or 'community' of teachers and students in a shared effort with love uniting them among themselves."

One of his North American colleagues provided an equally effective, if blunter, statement of the goal:

> ". . . to create a learning climate wherein each student under its influence will have the opportunity to know himself as an international being in the total society of mankind."

There are profound implications in the breadth of this vision. It suggests, to begin with, that far more is intended than simply doing more of what already is being done. There was scant enthusiasm in Guadalajara for taking a quantitative approach to the problem and merely cranking

more courses, more facts and more dollars into the existing machinery. Similarly, bare knowledge of more data — names, places, dates, statistics — would not provide the "internationalized education" in which a student must make an outward-bound journey beyond himself. Neither would adding a few world-oriented survey courses to the catalog. The objective as stated calls for sweeping change and, indeed, one seminar paper flatly declared that "the entire liberal arts curriculum needs to be carefully rewritten."

At one point, objection was raised that the discussion was too pessimistic, that it seemed to proceed from an assumption that nothing whatever was being done now that might contribute to the growth of intercultural understanding. However, many existing programs were mentioned, given recognition and given brief critical examination. Existing regional study centers, for example, came in for comment ranging from the complimentary ("some have reached a high level of excellence . . . it is impossible to exaggerate their importance") to the scathing ("mediocre . . . misguided . . . accumulators of misconceptions . . . leading miseducators of the young"). Student exchange programs generally were given good marks, along with suggestions for their expansion and improvement, yet there was disappointment voiced that not enough students from the United States were able or willing to take advantage of available exchange opportunities and that those who did so tended to choose places they already knew something about or where they would feel "at home."

Perhaps the strongest misgivings of all were reserved for two of the most traditional ways to gain intercultural experiences, foreign language study and international travel. With respect to travel, it was urged that it be coupled more closely with competent instruction and that lack of competent instruction made its purported benefits doubtful. The objection to language study was not to its utility or importance but to its status as "the solution," which it is not. Even those who speak the same tongue, one participant noted, do not necessarily understand each other and language study may even distract from true understanding. Nevertheless, because language is a formidable barrier to understanding, it was suggested that experiments might be in order aimed at finding ways of using language study as a tool for cultural communication rather than as end in itself.

Is knowingness enough?

This point of view relates directly to the view expressed repeatedly during the week that to "know" another culture is not enough; what is needed is to get the "feel" of what living in that other world means to those who live there. As a matter of fact, one specific proposal laid before the seminar was for a program of exchange not of persons but of arts. The suggestion was that touring groups of students and professors could be organized to travel from campus to campus, communicating the feeling and meaning of their culture through music, drama, dance, the plastic and visual arts and architecture. With the groups organized on an exchange basis between groups of cooperating colleges in various countries, such a program might even be partially self-supporting.

To contemplate esthetic experience as a means of achieving intercultural understanding is, of course, to stress education as an affective process. In actuality, higher education as it is presently organized is mainly a cognitive process. The question then arises of how meaningful curriculum reform can be when it focuses on the cognitive aspect of learning. When it comes to intercultural understanding, can knowingness be enough?

Those who spoke for developing the "feeling" side of the educational experience were answering that question in the negative, and a review of conclusions drawn from some recent appraisals of contemporary education seemed to suggest that their answer was correct. It was sobering to recall, for example, that more than one study has indicated that mere exposure to ideas does not necessarily alter one's attitudes or values. On the average, it appears, the college experience does tend to liberalize a student's outlook and reduce authoritarianism, dogmatism and prejudice, but the outcome is by no means guaranteed. What is more, the pervasive college atmosphere and particularly living experiences with peer groups have more to do with shaping the result than course content, faculty influence or academic achievement. And, one participant interjected, it is not to be forgotten that the pseudo-culture purveyed by the mass media may have greater impact in the end than all the efforts of higher education.

So, with that reminder that it is possible to change the curriculum without changing the world, it was time to ask what parts of the curriculum could be changed in ways that

might help to "internationalize" the education experience. Here the response was more heartening. A number of participants asserted in one way or another — and they were contradicted by none — that is is possible to "internationalize" almost any subject if you have the will to do so. Some examples:

—Design introductory sociology courses to reveal what is general and universal in human society, thereby giving added insight into our own society.

—In introductory government courses, give attention to American foreign policy and our international relations.

—In elementary economic courses, use economic development to introduce the student to problems of foreign trade and investment.

—See that all students, not just the few specialists in foreign affairs, are taught something about international relations.

—Use introductory courses in English literature and world literature as introductions also to other cultures.

—Modify foreign language instruction to incorporate deeper understanding of the foreign cultures concerned.

Since culture is in essence interdisciplinary, each discipline has its contributions to offer. By the same token, it is possible to develop a conventional academic major in international or intercultural studies by utilizing an interdisciplinary approach. A few institutions already have made some efforts in this direction. To make such studies meaningful, the seminar was reminded, they must be supplemented with laboratory and field experiences of the kind provided by various student and faculty exchange programs. It was suggested, too, that these might be further refined to mesh intercultural experiences with specialized fields of interest. A possible example cited was an urban problems specialty, in which U.S. students pursuing that interest might exchange with students following similar interests in other countries.

The exchange student himself, it was observed, may represent a neglected educational resource. One of the seminar papers relates how foreign students provided their host institution with special night programs in which the exchange students discussed the problems and politics of their homelands, week-long programs of films and cultural events and then reached out into the community to make visits to local high schools.

The exchange student may be neglected in another way, too, if he is confronted with an academic program unsuited

to his needs. This often is the situation, it was pointed out, when the exchange student comes from a developing country and is dropped into an educational program designed for a highly developed country. For these students, with so much to contribute to intercultural understanding and so much to gain from it, a number of practical improvements might be devised such as special English classes, including classes in technical English for students in the technical schools; modification of some graduation and core curriculum requirements, such as computer-oriented courses which may be important for U.S. students but irrelevant for the exchange student; more opportunity for intern-type training; improved counseling; less insistence on high specialization and more participation in useful less-specialized undergraduate programs. And perhaps not every institution should attempt to serve students from every foreign land. It might be better to develop special areas of service, as in the twinning arrangements that exist between some North American institutions and those elsewhere.

Mobilizing the institution

While there are many ways to pursue an effective interculturism, on the campus and off, none of them comes to anything if the faculty and staff are not in the front rank of the searchers. As one of the seminar participants observed, "The most important way to internationalize the curriculum is also the most difficult, i.e., to internationalize the professor. If the professor is aware of other parts of the world, and when that awareness creeps into his course content whatever the subject, the student also becomes aware."

This commentator discerned four requisites for creating a campus atmosphere in which an intercultural concern would become a flourishing, vital presence.

—The attitude and program must have top-level administrative support in the form of strong personal commitment from the president, the vice presidents and the deans.

—There must be a visible, public commitment to the program objectives expressed constantly throughout the university.

—There must be some organizational structure within the university, a Center for International Programs or some other visible administrative entity, to serve as a focal

point for programs and activities.

—Finally, that focal body must be doing something.

What the institution does will be limited only by the resources, opportunities and imagination it brings to the task. Many specific undertakings are suggested in these pages. A reading of the papers that follow will provide other instances and stimulate ideas for still more.

In an ideal situation, one seminar participant pointed out, the intercultural attitude would pervade the entire educational process, kindergarten through graduate school. We are far from that ideal today. As the seminar's search for adequate terminology so poignantly revealed, the basic concept of transcending the chauvinist self, of "overcoming the egocentric predicament" and then transcending internationalism itself is still an unfamiliar idea. It requires explaining. Furthermore, there is a shortage of people willing to act upon such a concept even after they comprehend it. Not only is there a scarcity of students willing to undertake such a stride beyond themselves — it was noted in passing that only a few sign up for the courses involving intercultural understanding now offered and those who do take them are mainly the minority who bring a prior personal commitment to international understanding to the campus with them — but there also is a scarcity of professors prepared to bring such an outlook to their teaching. For that reason, several participants suggested, it would be wise to direct special effort at first toward students who will become teachers and toward students who will go on to train teachers.

The ultimate goal is a noble one. It is nothing less than goodwill and understanding among all mankind, an end that the best of men of every culture have sought throughout the long journey through history. If the pace quickens just a bit in the future as a result of the thoughts put into motion in Guadalajara, the dialogue will have succeeded brilliantly.

It is a long trek, this journey all men are embarked upon together, and the route is unmarked. Yet, in the graceful image of the old legend retold to welcome the seminar to Mexico, the traveller who walks alone through the deep silence of night where there is no road makes a road as he walks.

Part II The Working Papers

On Intercultural Contact and The Effort Toward Synthesis

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In this world of today, when all distances are annihilated and atrophied as much in time as in space, we could hope that the proximity of nations and of men would have a stimulating effect on communication and on understanding between them. In reality, we contemplate the opposite result. At the rate man conquers distances, he also extinguishes proximity and, as Polycrates, fails in his triumph. Those who conceived the idea of this seminar warned how little is taught and how little is known with respect to intercultural communication. They observed how much of what really occurs in other countries and of what is being communicated by one's own country to other people, perhaps without realizing it or without wanting to, is known, and they recognized that ignorance in international relationships is an unpardonable sin which we should stop committing.

It is not strange that this sin occurs in a world which, according to Marcuse, rejects the unifying and sensitive command of words, abandons the primordial speech structures, strips the language of meditations which are indispensable to the process of knowledge and knowable evaluation and withdraws from syntax en route to that contemporary aphasia which makes inarticulation and obscure expression an ideal. With frightful persistence, we abuse language and are provoking or tolerating linguistic subversion behind which amputated and isolated words cause more incomprehension than they avoid. Few times has Orwell shown such skill as when he noted that sloppy language makes sloppy thought, and we are left thinking that perhaps the chosen adjective is too smooth for the oral diet of growls and curses with which objectivity, and probably even the survival of our prudence, fails.

Among the many "complexes" described by psychologists there is the little known one of Tiresias, a man who was able to see into the depths of destiny at the expense of being unable to see real objects. I bring up the subject in order to illustrate that all that we are able to see is paid for with a certain kind of blindness, which can be dreadful as

concerns the most apparent realities. When man has to extend his perception above and below the narrow visual scope shown by the tube through which he is accustomed to see, an explainable blindness makes it impossible for him to pay rigorous attention to other kinds of observations, on other wavelengths. This not only limits his sensitivity but also the way he interprets what other men do, doubly harming his capacity to communicate.

The diversity of language does not separate and isolate us, said Ortega y Gasset, so much because the languages are distinct, but because these languages stem from different mental frames, from unlike intellectual systems, from divergent philosophies. In fact, we think by gliding intellectually over pre-established rails which fashion our verbal destiny. And to learn another language does not necessarily include the dominion of another culture. Edward T. Hall affirmed that in studying other languages, one cannot suppose anything with certainty because there are no two languages which are alike but rather that each one must be approached anew and at times they are so different that they impel those who speak them into different images of reality. He agrees that besides the language, there are other ways by which man may communicate, ways which strengthen or deny that which he says with words. If we neither appreciate nor understand these aspects of communication which remain "beyond the conscious," never will we be able to be sure of that which we communicate nor of how we interpret that which is communicated by others, and thus the present tremendous distortions of meaning will be perpetuated.

There exists in each country of the world and among various groups within each country a language not verbal, which Hall calls a "silent language." Freud had already noted that words hide much more than they reveal. Harry Stack Sullivan believed he identified it in "dynamisms" which he described as ways of integration with other human beings. Kluckhohn mentioned an implicit culture as well as an explicit one, and Rof Carballo longed to find the "fluid bond," the "mysterious field of strength," the physical substratum and "the material which unites men by the interstices of words" is something which precedes them, engenders and vivifies them.

The secret of what a culture is perhaps is better transmitted through a language, by means of subtle signs and imperceptible gestures, by the way time is considered, by the approach to an interlocutor, by indicating friendship

or displeasure. These patterns of contact still do not constitute a language but, nevertheless, are as important or more so than the language itself. Rof Carballo presented a good example, calling attention to the common denominator which links "the work of Joyce, modern music, and abstract painting" and which consists of the irruption on the surface of a work of art which, until our epoch, had been maintained in the rear, formless, like an inarticulate background. In one of Rembrandt's engravings, for example, the form and the *chiaroscuro* stand out because of some almost microscopic sketching, the structure of which the viewer is not aware; it appears as though the artist's pen had amused itself in unconscious doodling. Nevertheless, these imperceptible little drawings give something articulate and understandable to the form which stands out, its individualistic physiognomy and equally a force and vigor which come even to the most profound of us.

Since we cannot accede fully to reality in only one dimension of our sensibility, we perceive the articulate and rational forms with that part of our mind which is on the surface of the conscious, leaving to the unconscious the inarticulate elements which are withdrawn from laws of logic, time and space. Because of this double way of grasping reality, we see ourselves compelled to jump, in an unconscious but effective way, between the articulate and neat forms which the surface mind obliges us to shape and the amorphous elements of profound perception. We will glimpse then at some of the deep and persistent ways in which culture can control our conduct, ways remaining at the edge of consiousness, escaping our conscious dominion.

Culture, obviously, is much more than a mere custom which can be discarded or changed easily. In a certain sense, it was imposed upon us as a mold in which we were cast, even though culture is man himself in a larger sense. It constitutes a way fully characteristic of organizing life, of thinking and of conceiving the underlying postulates of the principal human institutions, of relating to and interacting with other intelligent beings. It influences our way of experimenting with the universe, providing a combination of intermediate patterns which channel our feelings and thoughts, making us react in a peculiar way, different from those who have been submerged in different patterns.

During the conquest of New Spain, the Spaniards were capable of obtaining rapid dominion over a great territorial extension with a handful of men, among other reasons because they fought to kill, while the Aztecs fought to take

prisoners. This radical difference in a formal system of two distinct cultures had tragic and transcendental consequences. Similar examples are abundant which show that culture constrains with hidden rules, depriving us of full dominion over our destiny.

Great difficulty resides in deciphering and drawing out the secrets which each culture carries within itself allowing the autochthonous surroundings to be more than merely a hermetical wrapping. Being, as Zubiri recalled, "animals of reality," paradoxically we stamp unrealities into shape constantly, taking refuge in the island of our prejudices and ignorance or, to be modern, in our petulances, routines, statistics and fears. When Kierkegaard said that he had hanging over him the curse of never having been able to be bound to a human being in an intimate and deep way, he expressed in reality a universal lament.

How to discover who the others are and where they are? How are they different from us? We ourselves, what are we? How can we relate with ties of intelligence, respect and love? In a way it is a job of translation which, like all endeavors of knowledge, is an utopic longing. Ortega y Gasset distinguished the bad utopian as one who thinks that because something is desirable it is possible and that from there it is but one step to believe that it is easy, and that the good utopian, on the other hand, thinks that because it might be desirable to free men from the distances imposed by languages — and cultures — it is not probable that this could be attained; therefore there remains only its achievement in near measures, which opens to our efforts limitless action in which there is always room for improvement, perfectioning, in a word, progress.

Explaining his theory of criticism of art, Eugenio D'Ors told that the bullfighter, Albaicin, after a triumphant afternoon, attributed his success to the advice D'Ors had given him at lunch, "advice," he said, "which is as useful in the bullfights as for any other thing." We can expect a multiple service in the knowledge of cultures, such as that criticism of art which can explain a work of Goya as well as one of Cimabue or Hopper, or even explain other spiritual creations which do not belong to the field of painting. According to D'Ors, "what one work of art expresses is translated into three manifestations: *existences* which are those expressions hardly insinuated; *meanings*, those others in which, within an existence, awakes a conceptual possibility; and *sense*, those expressions already mature in a manner of speaking, in which the simple initial fact of

existing and the subsequent but not yet supreme fact to signify, are carried to their maximum potentiality and conjugated with other expressions. Transferring these digressions to the dominion of language, we could say that all words have existence or form, a meaning and sense. The best way to understand a word or term is by presenting the secret of its sense which usually is given not in a single word but in an oral combination, in a phrase. A limited system of sounds or signals, the alphabet, provides forms to produce any word. A grand catalog of meanings constitutes a vocabulary, the elements of which are joined in a special way making *sense* according to certain rules of syntax.

These are the basic components of a language. If we avoid inadmissible generalizations, the idea of contemplating culture as communication is beneficial, because it raises problems and provides the solutions. Toynbee had tried to develop the grammar of the historic message and of analyzing the syntax of societies and civilizations. Hall had taken on the subject with a coherent hypothesis pointing out that it is possible to identify the building blocks of a culture, join them on a biological basis in order to make intercultural comparisons in conditions repeatable at will, and to construct also a body of information and a methodology to permit investigation and teaching of each cultural situation without having to depend on qualities such as empathy of the investigator. In short, to construct a unified theory of the culture which permits a more ample and objective investigation.

In accordance therewith, he proposed that a complete structure with its components and the message which they transmit, a message which, in turn, can be analyzed in sounds, words and patterns, be considered in any communications system as well as in any culture. The reduced number of sounds having been identified, it is important to discover the isolated patterns which exist hidden in the mind, the sensory apparatus, and the locomotor system of man. Thus, ten basic centers of activity are recognized which are combined to produce culture, and three distinct levels to experience things and communicate them, three different types of knowledge and three distinct forms of emotional insinuation; the formal, the informal and the technical.

But we are not trying to expose integrally the thesis of Hall, but suggest it rather as an example of the road to the solutions we seek. One does not learn more about an exotic culture by absorbing a great number of specific facts, but

rather by knowing the building blocks of that culture and the patterns which unite them. There might be abundant and varied historic anecdotes but they are formed, nevertheless, by the same limited elements and will continue to be part of the same patterns.

The key to a culture is not usually found in the minute detail. In pathological anatomy, reflects Rof Carballo, the master soon knows how to appraise the novice's formation. It is enough for him to see how he examines a preparation. If, as frequently occurs, the apprentice turns immediately to the maximal microscope objectives, the verdict is disdainful: he lacks experience. Morphological reality is only appreciated in its integrity if it is begun by examining it with only slight enlargement, but better still with the naked eye. To begin to study live reality with an electronic microscope is useless; not only the idea which we form is, of course, false, because with these enlargements our apparatus changes reality profoundly, but also because in these dimensions the most unlike tissues end up looking extraordinarily one like the other.

That which D'Ors calls constants of history usually are few: the Promised Land, Paradise Lost, and a few others. The number of components is not abundant, and what is important is to learn how the successes in the world are linked to one another in an ascending or descending scale, before or after a central joining. The notes of the musical scale are only seven but the number of chords formed by the breath of the spirit is infinite.

Friedrich Schiller illuminates this concept in his analysis of beauty and grace as quantifiable elements in law and liberty. Beauty, he tells us, is the balance in the proportions of both. In grace, on the contrary, there is a surplus of liberty over law without eliminating the latter. If the rigorous armor of esthetic obligation breaks the veil to reveal its canonical skeleton, beauty fails, becoming "academic" rather than "classic." When liberty hides behind an ostensible appearance of law, there surges the esthetic category of elegance. Elegance, in turn, can be stoic when it seeks, through coercion and sobriety, a purely inner success. When its social element is increased and it tries to please others, it changes into epicurean elegance. If social intervention increases entering the dominion of vanity, it becomes affectation or coquetry, narcissism, or it is worth saying, mundane elegance. And if the intervention of the social element increases even more and in a

paradoxical way, trying to contradict another's opinion, then there appears the variety of dandyish elegance.

If we change the world from one of impulse to one of knowledge it would be fitting to place in series the relationship between conscience and life, in order to build a scale on which subconsciousness, consciousness and overconsciousness transfer what esthetically grace, beauty and elegance represented. And in the socio-political world, as a final example, we can consider how much of the character of a man or of a town, is revealed, the way in which he or it adheres to and the priority it gives to such values as *individual freedom, national independence, social justice,* and *peace* according to the play permutation of values as suggested by Ralph McCabe.

To look seriously for critical systems of this type and to introduce them in the programs of international studies in our opinion is more fitting, less costly and infinitely more creative and efficient than merely to extend or diversify them which, after all, would only be a quantitative change which would not avoid the vagrancy in this area of knowledge and education. The vagabond is not one because he walks much or little, but rather because he does not know where he is walking to. Having a course, the principal methodological instruments acquire a *magic* transformation. And we use the word *magic* with special intention because all intelligence implies certain magic, although modern scholars continue to try with so much tenacity to strip the act of thinking of this implication. To understand something is to learn it; and to learn it — I quote again D'Ors — is to apprehend it, to grasp it, to capture it, to remove it from the dominion of chaos to the dominion of the light: "Here there is an indistinct mass outside of ourselves. In this mass, upon telling of its contents — which is the only thing which is our wont to do — we introduce a cradle of intelligence, a relationship with something conceptual, which is quantitative individualization. If in counting using cardinal numbers, we add another way of counting in ordinal numbers, if besides saying 'one, two, three' we say 'first, second, third,' then we will have accentuated our intervention with respect to something which interests us most vitally inasmuch as we have taken it as the axis or basis from the system of methodical arrangement." When our minds learn to take, with the hands, in a manner of speaking, a block of cultural reality and with them clasp, gird, incorporate, and recreate without deforming it within itself, then we convert ourselves into real experts of

international matters, no matter how scarce be the accumulation of data which we might have obtained during the formative period. Abundant information exists but almost always is badly interpreted; that which is lacking is a road which allows us to arrive with that information at the desired goal.

An authentic international education does not consist merely of knowing lists of names, places, dates or anthropological data, but rather requires travel "outward bound" to places which, even when they exist in a contemporary epoch, can contain very remote times and very distinct civilizations. What is decisive is to learn to leave behind our tongue and our culture in order to enter into those of others and not the reverse, which is what we usually do. At the beginning of this century, medicine clumsily managed the child because he was considered a small adult. A similar error would not be committed in the field of medicine, let alone by a pediatrician, to say nothing of the layman possessed of moderate or medium culture. Nevertheless the well-intentioned experts abound who assume the candid evolutionary opinion which considers certain groups as "underdeveloped" placing such emphasis thereon that it would seem the degree of development was their only characteristic.

The spark of intelligence which gives consciousness to our goals also should give us consciousness of our capacity to satisfy those ends. Our work on earth, being of the intelligence, should consist first in unifying, a word not precisely synonymous with stagnation, with uniformity, with abdication, nor with submission. In the field of education, which we are contemplating, the effort of synthesis not only is convenient but also connatural. Lamentably, the attempts which had been made in the last years to explain in a reduced manner the complex problems of intercultural relations have had poor enough results. The fact that there is a rupture in relationships between nations and even in the internal life of almost every nation has had influence on this rupture which deprives the programs of cross-cultural relationships of coherence and continuity of action, variegating them with indecision and multi-polarity. The power of congruence which should penetrate all classes of communication is, in fact, so rudimentary that not only are we incapable of building good communications but, according to Hall, we are not even able to show evidence of our defective communication and much less are we able to specify what the faults are.

Mere frustration of our capacity to understand can be one of the principal causes of that aggressivity which impregnates international communication and that perhaps reflects the sensation that at least the blow or the insult will be understood.

Education and educational systems are particularly charged with these types of emotions. All educational systems are so charged, as pointed out by Atcon, now that each university is in a social crisis even in the so-called developed areas. Those in the United States no longer suppose that their educative system represents total evaluation and they are beginning to see this without complacency. Upon stating their dissatisfaction with their own progress in the international field, they show gracefully this new and honorable attitude. But the problem which they propose becomes again a common problem the contemplation of which we sum up with enthusiasm, because of the possibility which it gives us to take charge of things as important as are the reality of others. . . and our own reality.

In the long run the real job and the maximum accomplishment of this conversation will not be the understanding of a foreign culture but rather one's own culture. The best reason for exposing ourselves to foreign customs is to generate a sense of vitality and conscience, an interest in life which comes only when one lives midst the impact of contrast and difference. The best reason the studious person has for spending time studying other cultures is that he can learn something useful and luminous about himself. This can be an interesting process, sometimes horrifying, but finally beneficial, because the most effective way to learn about oneself is to take into account, very seriously, with refined honesty, with sincere disinterest, the cultures of others.

Though it is not my aim to propose formal conclusions, I would like to draw together what has been postulated in this paper. I do believe that the problem we are contemplating should be approached in the most scientific and objective manner possible, trying to apply to it our capacity to synthesize what knowledge we already possess about it, in order to turn it into practical, operational know-how.

Non-communication persists among us in large part due to the continued existence of deep differences in mental frames, intellectual systems, philosophies and language patterns. Above all we lack knowledge of the existence of

"silent languages" in each and every human group, and when we do learn of their existence we keep underestimating their fundamental importance to better and more objective understanding.

The double manner of grasping reality, of articulate forms through the conscious mind and of inarticulate elements through the subconscious, is an essential part of complete understanding. There is no other way to overcome the egocentric predicament, to burst through the social membrane that involves us and keeps us prisoners of our own culture. He who does not learn of the existence of these languages and does not learn at least a few, can never be sure of his or her communication and will continue to contribute to the distortion of meaning.

We need, of course, a unified theory of culture, based on the content of form, significance, sense, extents and implications in the explicit and implicit languages of words, signs and signals. Then we would be able to change the emphasis, both in methodology and content, in university curricula toward a more international orientation, to concede greater importance to the learning of other cultures than the mere accumulation of anthropological, historical and geographical data. Thus we would be educating school generations really and truly capable of *understanding* each other.

Some Factors Toward the Internationalization of the University

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I

Relevant Principles of University Education

1. Theoretic or disinterested character of university work.

The university should always be aware of the goal which gives origin and meaning to its life and specific constitution.

The university comprises the higher study of all reality in its multiple forms, but always *sub specie veritatis.* The university is constituted as an organ of investigation and teaching of the truth, as an institution essentially speculative or disinterested: this is its greatness and its limitation. Its task encompasses not only the areas of the pure sciences, but also of the practical and applied sciences: technology, economics, morals, law, politics, sociology, etc. But even these areas of practice or of application are studied by the university speculatively or theoretically, with the goal of offering the principles and means of action to the men and institutions dedicated to their application in reality. In this way the university investigates and transmits knowledge about economics but it is not a business; about technology, but it is not a factory; about politics, but it is not a political party; about theology, but it is not a church or a faith.

2. Three essential conditions for the university to accomplish its task.

In order that research and teaching of the truth be really of university character, three essential conditions are required:

1) That this work be carried out at the highest level and that the truth, even though previously discovered, be revealed and not transmitted passively, but rather on the contrary attained through an effort made by the students under the direction of the teacher, so the intellectual road to its discovery is remade and retravelled or, in other words, so that not only is a conclusion reached but the process which underlies it and leads to it is carried out anew, in order to come to know not only what is but also why it is (Aristotle).

2) That this work be carried out in a *"universitas"* or "community" of teacher and students in shared effort and love uniting them among themselves, in a friendship which facilitates and bestows happiness on this common effort for the conquest and unveiling of the truth.

3) The third is that the different areas of specialization — chemistry, mathematics, biology, etc. — are absorbed and integrated in a superior truth in which they find their exact place and their precise extent within a comprehensive vision of the world, of man and of his life. The studies become truly university studies when they find their true meaning in their proper sphere and their significance for human perfection and therefore within a philosophical theological vision of man, of his activity and of his temporal and eternal destiny.

3. Culture or humanism.

This orderly and hierarchic integration of the truth in its multiple manifestations and in its higher organic unity is based on an orderly vision of reality, which in turn presupposes culture or humanism.

Culture is a spiritual activity of man — of his intelligence, of his free will and physical means subordinate to these, beginning with his own body — that transforms and perfects the being and the activity of the material things in order to make them useful or beautiful — technology and art — or his own free actions in order to make them humanly good — morals, law, etc. — or, finally, his own intellectual activity in order to make it right, or directed toward the truth — science and philosophy. This activity to be truly culture requires a hierarchic order, which subordinates technology and art for the good of man, to morals and this in turn to contemplation, by which man possesses Good as Truth and in the end possesses Good as an infinite Truth.

4. Cultural mission of the university.

It is not the university's duty to bring about the practice of culture; its only duty is its theoretical organization, the study of its different areas and their hierarchic articulation in the hope that all of the aspects be integrated and subordinate to the perfection of man.

It is the university's duty, because of its nature and goals, to offer more than the specialized knowledge of truth, the revelation of the higher philosophical-theological truth, which makes them part of the vision of the thinking man, of his life and his goal, which in turn implies elaboration of the speculative directive lines of culture, of

the governing frame of all human activities, speculative and practical, in order for them to be truly good, perfecters of man and his life, not only in some aspects but all his organic unity.

II

Practical Applications

5. Humanistic organization of studies, first step for obtaining the universal and international view in the university curriculum.

We have dwelt on these essential principles, because we believe that a restoration of the university to these principles is the first and fundamental step in order to achieve international awareness in the students. It is a question of the university's ability to unite and subordinate specialization to the cultural or humanistic view so that all its knowledge becomes truly humanistic, based on a total vision of man and of his life ordered to his integral good.

Man is essentially and always the same throughout his multiple and different geographical-historical concrete incarnations. With this humanistic organization of studies, the university offers a view of the different specializations, which acquire meaning and human scope in the higher truth which places them and makes them meaningful for the good of man. With this view students from any part of the world have a basis for mutual understanding regarding fundamental human problems and the different sciences in relation to them, since such problems are essentially the same in all peoples throughout their multiple and different presentations.

6. The danger of specialization and narrow-minded nationalism.

In regard to university studies, understanding among peoples has been made difficult and at times even interrupted by:

1) Specialism or excess of specialization without integration or human sentiment;

2) and the narrow-minded nationalist feeling which makes one lose sight of the unity of all men through their differences in race, economic levels, technology and culture in general.

The university, maintaining and deepening specialization more and more, that specialization so fertile in its fruits,

should not lose sight of the study and acquisition of the higher view of truth, to which it is subordinated and in which it achieves all its fruitfulness for the good of man, and in which also true nationalism is integrated in a universal understanding of man.

7. True development.

Authentic human development does not consist only or principally in scientific, technical and economic progress, that is, in the development achieved under specialization which is airtight or separated from the higher human growth. For the development of these material sectors to be authentic, it is necessary that they be integrated into the service of the higher human values, of their spiritual, moral and religious and also intellectual culture, which give meaning not only to this same spiritual life but also to those goods provided by material development, which is in this way impregnated by their humanism or human scope.

Human development does also demand the benefits of science, of technology and of economics but it requires above all the intellectual, moral and religious development of man; because, as Paul VI notes in the encyclical *Populorum Progressio*, the most profound aspiration of man is that of an authentic humanism or integral perfection of his being and of his life, by means of which he not only "may have more" but "may be more"; and where the abundance of well-being is not achieved for a few but for all and, more important, with implementation of rather than detriment to the values of justice, of respect for the rights and dignity of human beings.

In this complete concept of man, there is a joining of his character and social and community development within their own nation and within the community of nations.

In this way, the true cultural or humanistic view of man offers and is conducive to a mutual understanding of individuals of one country and of the group of nations. We are referring to a foundation, nature — which finds its roots in the same human nature, expressed intellectually by this view — and from which comes, connaturally, and without violence or imposition, its national and international character, within which should be integrated all development and human perfection, personal and social.

The university, by reason of its mission as organizer of the outline or directive lines of culture, is by nature the great moving force of the integral and authentically human development of man in his personal and community life, as much in the nation as in the ensemble of nations.

When all universities have a clear consciousness of this, their fundamental task, its international character will be established, founded on the most solid bases and nourished from the deepest and most genuine roots of human life and mode of being.

We believe that it is here that this seminar should lay the foundations of university education, in order to provide its students with courses and culture of international character.

8. Dialogue, facilitated by this humanistic training.

With this humanistic training, which provides a universal view of man valid for all the most diverse situations, it is easy and advantageous to maintain university dialogue — between professors, students, institutes, etc. — among themselves, in search not only of mutual understanding and love, but also of participation and collaboration in common programs: scientific, technical, artistic, sporting, religious, etc. Upon the foundation of this training, university exchange in all these aspects, as well as in that of professors and students sharing the results and processes of research and other matters, will be firmly and efficaciously established.

For first and foremost is that humanistic training which opens the eyes of the mind without restrictions and the love of the heart without selfishness and leads to the understanding and brotherhood of all men. With this training as a basis, the international character in all its aspects, the international communication and sharing in all areas of university life and, through it, of all human life becomes easy and connatural for all persons and nations so trained.

Deprived of this humanistic basis, internationalisms, or scientific, technological and economic communications and sharing, for the progress of men in these material aspects, become difficult, rigid, and often achieved only in part and by the balance of forces or by self-seeking arrangements.

On the other hand, what should be offered by way of the university with a humanistic education and integration of all knowledge is a natural exchange, living and apparently effortless rooted in and arising from a human understanding and vision, and from an unrestricted love for all men, considered as brothers, according to the phrase coined by Paul VI: "every man is my brother."

9. Broadening and deepening this human love and vision through Christianity.

This humanistic view with which the university should provide its students as its own proper mission subordinating all specialization to it and building into it a generous love and understanding for all men, is given in a higher form in the doctrine of Christ, which makes all men brothers not in a material way nor even only in the spiritual human sphere but on a much more elevated plane, in divine sonship, participation in the very life of God, which comes to us from Christ and which in Him makes us brothers to all men, causing us to see and love Christ Himself in each one of them, as He loves us — "in this will all men know that you are my disciples, if you love one another as I have loved you" — even unto sacrifice and the cross. Blessed Kolbe, recently raised to the altars, who gave his life heroically to save that of another man, is the reality of this Christian brotherhood, the most beautiful witness to the universal and international significance of understanding and love for others.

Identity Crises and International Education

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Literature on international education is replete with documentaries on the importance of international awareness and man's constant quest for a world community. The "cultural lag" in contemporary human society is a well-known concept of sociology where the ability to understand each other lags far behind the scientific and technological progress. There are numerous organizations, both governmental and voluntary, which are directing their energies and resources to bridge political and cultural gaps. There are serious voids in these efforts to bring man together in a peaceful cohesive and interdependent world. Nevertheless, it appears that the pursuit of world-mindedness is maturing. The commitment for global awareness is as evident as it is imperative for man to learn to live together, whether for idealism or survival.

The major challenge is to develop the means for achieving the desired unity with all mankind. President John F. Kennedy once remarked:

> I do not know whether the Battle of Waterloo was actually won on the playing fields of Eton, but it is no exaggeration to say that the struggle in which we are now engaged may well be won or lost in the classrooms of America.

Because all nations feel that their future development is dependent upon education, it is clear that education becomes the central affirmative force through which man can gain a higher level of human dignity and world understanding. Thus, the important next step in our maturing world-mindedness is to develop the most effective modes of educational process which eliminate the myths and misconceived images of various cultures and bring man to a greater understanding of himself and his world.

The basic premise of this working paper is that man must first find his own identity within his culture before he can become an effective agent in advancing the level of all men in all cultures, and the vehicle through which he gains this identity is international education. For the purpose of this discussion, this premise will be further delineated by advancing the following basic assumptions which should

guide the development of international education programs:

1. Identity of the individual gives the raison d'etre for culture.
2. Man cannot view his proper relationship with this world without a reflection of his own culture as seen through another culture or sub-culture. In other words, to know ourselves as others see us, we must walk in the cultural moccasins of our fellow men.
3. Man cannot maintain a sense of security by a marginal engagement in multi-cultures.
4. Disengagement from cultural ties causes personality dislocation.
5. International man recognizes strength in diversity of cultures and traditions of mankind which are not contradictory to the welfare of all humanity.
6. Every major culture should be studied as an expression of man's creativity.
7. Study of another culture provides an indispensable perspective of one's own civilization. Thus, each individual gains a fuller sense of identity and truly understands himself.
8. The idea of mankind as one and as a whole must be accepted as true, as desirable, and as attainable.

Presupposing that the assumptions set forth are acceptable, in substance if not in syntax, it is proposed that the colleges can modify their programs to incorporate the concept of multi-cultural understanding in their on-going curricula in such a way that it can be sincerely taught and genuinely learned. It will have lasting dominance only if each student views one world as a central dynamic in his image of himself.

The American student's lack of knowledge of his own identity in respect to international affairs cannot be solely ascribed to deficiencies in his college education. However, it is no less a challenge to higher education institutions to remove the tardiness in self-identification and world awareness by creating a learning climate wherein each student under its influence will have the opportunity to know himself as an international being in the total society of mankind. In general, the chances are rather remote that the average student will become better acquainted with other countries and cultures through the formal courses now offered. Prerequisites, requisites, indifference and vocational interest preclude a serious engagement in international affairs. There are, however, some promising

efforts to internationalize the curricula to help the student locate his own developing personality.

Illustrative of these efforts are:

Introductory sociology courses designed to reveal what is universal in human society so that a student may gain insight into his own identity and his own society.

Introductory government courses in which substantial attention is devoted to American foreign policy and international relations.

Elementary economics courses built around the concern of economic development to introduce the student to problems of foreign trade and investment.

International relations taught to all students, not reserved for a few specialists in foreign affairs.

Introductory courses in English literature and world literature used as gateways to understanding foreign cultures.

Goals in foreign language instruction modified to incorporate deeper understanding in the various cultures.

Advances are being made in the right direction, but the challenge to go faster and farther toward internationalizing the college curricula looms large and unquestioned on the contemporary scene.

An academic program designed to generate self-identity with a global outlook must be fundamental and continuous in its development and must possess the following basic components:

General education for international man

Liberal or general education requirements should be committed to the philosophy of world-mindedness by structuring each required course to explore the idea of one world side-by-side with alternatives and practical relevance. Each course should direct its field of study, as it applies to people in every culture, toward the common goal of advancing the international conscience in every student. There is no academic discipline, no art, no science that cannot be designed within this frame of reference.

To set the minds of the new generation in tune with the theme of one world, the liberal education program cannot remain a mere accumulation of segments of knowledge without a world perspective of man in society. Our present forms of education cannot be merely modified by adding a few world-oriented or survey courses. The entire liberal arts curriculum needs to be carefully rewritten. It must be

redirected toward a fundamental premise about all men within one world which has strength in diversity and in universal human rights. Science as well as the arts must be humanized by a unifying concept of mankind. The social sciences must be taught to show how some theoretical light can be thrown into the cave of practical life. There is no single order of experiences which is superior in such a liberating education. The entire curriculum (humanities, social sciences, natural science and fine arts) must have a balanced world perspective in the fields of knowledge and methods.

Specialization in international studies

Serious efforts have been made in selected higher education institutions to prepare the way for international awareness by in-depth offerings in international or intercultural studies. The Education for World Affairs, United Nations Educational, Scientific, and Cultural Organization (UNESCO), Organization of American States and many other world-oriented organizations have emphasized the importance of a career in international education. The mainline colleges, such as the American Association of State Colleges and Universities (AASCU) institutions, are now developing major areas of international studies. A conventional academic major can be created in most of the American colleges by calling on an interdisciplinary approach. Though a major may not be offered in all disciplines, each academic field has a contribution to make and in turn has much to gain from a major quest for a greater international dimension. In view of the lack of well-qualified faculty who have developed expertise in world affairs, it would seem advisable that highly specialized studies in international education at the graduate level should be concentrated in a selected number of centers supported by a consortium of colleges. The development of majors in international studies should be based on an exhaustive analysis of potential industrial and governmental markets in international affairs.

Cultural and area studies

Perhaps no program demands have been as pressing on America's higher education as the ones to establish new curriculum patterns in special cultures or sub-cultures, such as Black studies, Chicano studies, Indian studies, etc.

The debate is sharp and more emotional than many intellectual discourses. Advocates are strong on both sides. The affirmative claim unprecedented gains for ethnic pride and personal identification, while opponents claim that it dilutes higher education and is merely an adjunct activity or a sideshow which should not be formally instituted but should be allowed to join the demise of former educational fads. It is submitted that this development is another maturing element in a world society. As a developing nation needs nationalization as a step toward international commitment, so it is with a sub-culture which is fraught with personality dislocation among its members. The search for meaningful identity goes on within sub-cultures as well as the association with other cultures. It is readily recognized that to understand a culture other than his own, one must first acquire a clear perception of the meaning of culture. To learn to compare cultures for common meanings presupposes that there is understanding of culture. Furthermore, it assumes an understanding of self. The current unrefined drive for area studies seems to be more of a desperate search for self-identification than for ethnic association. To this end, the higher education community has reason to direct such accommodations into a meaningful experience for all who have the motivation and tenacity to make it a liberating experience leading to a greater understanding of all mankind. Area studies could conceivably be a plus for those who are seeking to bridge cultures. If one feels culturally displaced or is aspiring to establish a new culture within a culture, perhaps such a movement could be used as a catalytic educational agent to transcend all cultures if the new culture will take the best from other cultures. Any study which helps to establish self-identity should have a legitimate claim to the college environment. It is also recognized that generalists in the intercultural studies are needed to which area studies could contribute. Additionally, area studies could be defended for their advancement of personal identification and cultural self-determination which are prerequisites for international awareness.

Laboratory experiences

To know another culture and one's self within a culture, the other culture must not only be studied but it also should be experienced. Personal engagement in another culture other than one's own should be an objective that higher

education institutions have for each of their students. Selected vicarious experiences are effective; but first-hand, meaningful participation in another culture has no effective substitute. Area studies programs which provide controlled laboratory experiences in a sub-culture can duplicate the basic concepts of another culture which are so essential for intercultural understandings. Testimonies from faculty and students who have studied abroad or engaged in exchange programs, Peace Corps, Volunteers in Service to America (VISTA), etc. will reinforce the necessity for field experiences to develop the international mind. Such experiences must be possible for all students if equity of educational opportunity is achieved. The AASCU-type institutions are endeavoring to put such experiences within the reach of each student under their influence.

Research in international education

No subject is less developed in terms of program designs, substance, performance, methodology, organization, etc. than international education. No college or discipline has a monopoly on research in international education. There are many researchable questions which are within the range of the energies and resources of the institutions represented in this seminar. The need for a broader initiative by college faculty and students is clear. The scope of engagement is less defined, but the premise of identifying what gives greater identity to the individual as he pursues an understanding of his culture and others should provide a fertile field in applied research. Experimentation and innovation are the handmaidens of excellent teaching, the foundation on which international education must be built. There must be more experimentation with new theoretical models of undergraduate curricula in international education.

Institutional support

The components of international education programs as previously set forth are only basic and not all-inclusive international dimensions of the college curricula. It is suggested that each higher education institution should evaluate its international education program by measuring its total institutional content. The verbal proclamations may be impressive but are ineffective unless the commitment to international education is unquestionably visible to members of the academic community as well as enlightened observers. As an initial step in measuring institutional commitment on international education, a simple evaluation guide is proposed herewith which could reveal special strengths or obvious deficiencies in internationalizing the curricula.

		Rating scale				
		No evidence	Inadequate	Satisfactory	Very good	Excellent
I.	Institutional goals and objectives					
	a. Statement on fundamental importance of international education is carried in official publications	—	—	—	—	—
	b. Objectives for institution and for academic units reflect international education	—	—	—	—	—
II.	Instructional resources					
	a. Academic offerings					
	1. Introductory courses are offered in international education	—	—	—	—	—
	2. International orientation undergirds general education programs	—	—	—	—	—
	3. Special institutes and workshops are organized on international education	—	—	—	—	—
	4. Teacher education program emphasizes international education in pre-service and in-service programs	—	—	—	—	—
	5. Modern language program meets specific interest and needs of students	—	—	—	—	—
	6. Informal activities encourage classroom instruction in international education	—	—	—	—	—
	b. Library resources					
	1. A comprehensive collection of periodicals and books is provided for area studies and international education	—	—	—	—	—

	Rating scale				
	No evidence	Inadequate	Satisfactory	Very good	Excellent
2. Long-range plans are evident for expansion of expenditures in international education	—	—	—	—	—
c. Instructional materials					
1. Contemporary syllabi in international studies are utilized	—	—	—	—	—
2. Enrichment materials are secured from appropriate cultures	—	—	—	—	—
d. Enrichment activities					
1. Resource speakers are secured on international education	—	—	—	—	—
2. Educational exhibits from other countries are utilized	—	—	—	—	—
e. Individualized instruction					
1. Personalized attention is given to all students	—	—	—	—	—
2. High retention rate is maintained for foreign as well as domestic students	—	—	—	—	—
f. Research and field resources					
1. Research and experimentation					
a. Applied research in international education is encouraged	—	—	—	—	—
b. Innovative instructional designs in intercultural understanding are incorporated in classroom activities	—	—	—	—	—

	Rating scale				
	No evidence	Inadequate	Satisfactory	Very good	Excellent
2. Field services					
a. Qualified faculty and administrators serve as consultants in international education	—	—	—	—	—
b. Adult education classes and services are offered in international education	—	—	—	—	—
III. Faculty resources					
a. Faculty demonstrate commitment to international education	—	—	—	—	—
b. Faculty have specific assignments in international education	—	—	—	—	—
c. Faculty participate in basic decisions on program development in international education	—	—	—	—	—
d. Faculty from other countries are on regular assignment	—	—	—	—	—
e. Faculty engage in international studies exchange programs	—	—	—	—	—
IV. Student resources					
a. Multi-cultures are represented in student body	—	—	—	—	—
b. Student government and student organizations reflect interest in international education	—	—	—	—	—
c. Increasing number of students enroll in international education courses	—	—	—	—	—
d. Students from all academic units participate in international study and travel	—	—	—	—	—

	Rating scale				
	No evidence	Inadequate	Satisfactory	Very good	Excellent
e. Increasing number of foreign students are present on campus	—	—	—	—	—
f. Foreign students are properly oriented	—	—	—	—	—
g. Special programs are provided for foreign students	—	—	—	—	—
V. Management resources					
a. Administrative and supporting services					
1. Administrative personnel are assigned to direct program development of international education	—	—	—	—	—
2. Institutional decision-making structure provides for specific committee or administrative unit for international education	—	—	—	—	—
b. Organizational structure					
1. Formal structure provides visibility for international education	—	—	—	—	—
2. Organization assures flexibility for program change in international education	—	—	—	—	—
VI. Governing and financial resources					
a. Governance					
1. Formal support for international education is given by governing boards and state officials and agencies	—	—	—	—	—
2. Legislative support for international education has been secured	—	—	—	—	—

	Rating scale				
	No evidence	Inadequate	Satisfactory	Very good	Excellent
b. Budgetary support					
1. General funds and private funds are utilized for international education	—	—	—	—	—
2. Scholarship program					
a. Support is given domestic students to study in another culture	—	—	—	—	—
b. Support is provided for foreign students to study on home campus	—	—	—	—	—
VII. Community resources					
a. Foreign students live in the community	—	—	—	—	—
b. Foreign students serve as speakers and resource people	—	—	—	—	—

Conclusion

In conclusion, it is re-emphasized that internationalizing the college curricula means to individualize the approach to lead the student into his own identity whereby he may discover the relationship of his own strivings with the struggles, the forces, the hopes, the loneliness, the suffering and the needs of all humanity. Hopefully, the synthesis from these experiences will lead each student into a personal commitment to the welfare of all mankind.

It seems that the peaks of all cultures will be found to be comparable in height if all who ascend them will do so with unsquinting eyes. Among other things, one of the basic goals of a college education should be to discern the future which the rising generation faces and to shape for that future a legacy appropriate to its deepest requirements. This legacy should be drawn from an international resource as wide as the human spirit and as deep as its profound achievements. Higher education institutions can be the spokesmen with sympathetic and empathetic commitments to other cultures who respond to the pressures of the past, the logic of history, the exigencies of the present, and the turbulence of the future.

Avant-garde educators who have the courage to design education programs creating international awareness and development must arise. Let this group pledge itself to develop an international education community — a network of cooperative, reciprocally active, non-competitive institutions that absorb the basic cost of financing international education programs within the operational resources of the institutions represented.

Educational Reform and International Understanding

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Education is a many-faceted enterprise, essentially cognitive in nature. International education is one such facet, and international programs are particularly conspicuous within higher education. Those forces which shape the profile of higher education in general give tone and character to the international component as well.

If the focus of the presidents and rectors is to be the clarification of "concepts which underlie and foster international awareness," there needs to be some discussion of the cross currents of opinion and analysis — not infrequently contradictory in character — attempting to remold the form and content of higher education.

Few, if any, groups would deny the desirability of increasing "international awareness, interest and understanding." However, it is important to note that in seeking this goal we are dealing with attitudes and values which have traditionally been the by-product of the learning experience rather than that which has been sought directly.

In the letter of invitation to the participants and in the project description there are tacit assumptions that there is something "amiss" in North American higher education, that there is a need for "program change," and that "any change in approach, curriculum content and motivation would have far-reaching consequences." Effecting change on any of these fronts will not be easy. To begin with, it will be most difficult to locate the base line.

"To improve and reform higher education. . . a kind of knowledge is required that does not exist." This bleak view was the position assumed by the Assembly on University Goals and Governance in its first report in January 1971. The Assembly was founded in 1969 by the American Academy of Arts and Sciences to identify means for the revitalization of American higher education. With the caveat just quoted, the Assembly enunciated 85 theses which it hoped would stimulate comprehensive reform. In the long report, the international education component is given only cursory examination and an examination that merely points up the complexity of the problem. Thesis No. 30 appeals for a new emphasis on general education, but recognizes the inconsonance in recommending that "facts

be respected, but that general theory not be scanted, that a concern with Western culture be tempered by a concern with Eastern and other cultures as well, that contemporaneity be stressed, but that the uncertain future also be studied, and that literacy be achieved not simply by studying one's own language but by knowing others, including that represented by the symbolic language of the sciences."

Thesis No. 33 also recognized that "another kind of illiteracy and cultural parochialism also threatens. The interest in foreign languages has declined sharply. . . New experiments are called for that will enable the student to use a foreign language in his or her other studies, particularly in the examination of other cultures." Clearly a review of the 85 theses issued by the Assembly on University Goals and Governance underscores the assertion of the letter of invitation to participants when it stated that "seeking answers among other U.S. educators with the same problem generally results in underscoring the need rather than revealing solutions."

The caveat of the prestigious Assembly on University Goals and Governance that "to improve and reform higher education. . . a knowledge is required that does not now exist" did not dent the efforts of an equally prestigious study group, the Carnegie Commission on Higher Education. Founded in 1967 by the Carnegie Foundation for the Advancement of Teaching, the Commission has been studying a broad range of higher education issues with almost total confidence in the correctness of its direction and certitude of its answers.

The Commission has issued a series of reports and has also sponsored a number of special studies. Though one of the sponsored studies does review the International Program of American Colleges and Universities, there is paucity of concern for the international education dimension in the reports of the Commission itself.

Probably the most significant report of the nine issued thus far is entitled *Less Time, More Options*, 1971. Certainly, it is the one which has captured the widest interest. Among other recommendations, the Commission would reduce the time spent in formal undergraduate education by one-fourth and encourage students to consider a variety of experiences, including work, in lieu of the time-locked, four-year sequence associated with undergraduate education. "Society would gain if work and study were mixed throughout a lifetime, thus reducing the sense of

sharply compartmentalized roles of isolated students v. workers and of youth v. isolated age."

In this report, the Commission also gave important, if obvious, recognition to the fact that "much more of education takes place before college, outside of college, and after college than ever before." Most elements of *Less Time, More Options* are to be applauded, but it is unfortunate that in a catalog of a number of "stop-out" programs there is no allusion to the educational possibilities in the international sector — to relationships, exchanges, work experiences, apprenticeships, which would broaden the participants' appreciation of diverse cultural patterns.

A third special study of higher education was commissioned by the Department of Health, Education and Welfare and was funded by the Ford Foundation. Frank Newman of Stanford University was chairman of this task force whose members were "chosen on the basis of their ability to think about conventional problems in unconventional ways." Another unique feature of this task force related to the fact that each of its members was provided with individual staff support.

While the *Report on Higher Education* (March 1971) shows no more interest than the two previously cited reports in strategies to increase "international awareness, interest and understanding," it takes a very significant tack, one most germane to the focus of the seminar. The *Report on Higher Education* is highly critical of higher education in America, finding an oppressive uniformity among institutions. Academically and organizationally, they all tend to adhere to the same models. The task force concluded that "growth, inner-diversification of curriculum, and changes in governance" will not provide needed solutions. These are superficial reforms dealing with symptoms and not with "what higher education is all about."

This dire view of higher education was anticipated two years earlier in a study of eight dissimilar institutions. In this study (*Conformity*, 1969) Warren Bryan Martin found considerable diversity of structure and functions, diversity as to means, but demonstrable conformity as to values, to ends. He underscored the laxness in higher education in addressing the purpose of education and the apparent willingness of allowing goals to be at the mercy of standards.

A clear delineation of the purpose of higher education may have somehow become absorbed in the process of

servicing an ever increasing number of functions. For Robert Nisbet there is really only one function which should be associated with higher learning, "the pursuit of knowledge *for its own sake.*" That the University has embraced many more functions since the end of World War II, Nisbet deplores as the "degradation of the academic dogma " (*Degradation of the Academic Dogma*, 1971).

Warren Bryan Martin in a number of statements appears to be taking issue with such a unilateral view of higher education. It is his conviction that institutions of the type represented by AASCU should not be unifunctional, but rather should make a "commitment to pluralism" (*Colleges for a New Culture*, 1971). "Educational systems relevant to the future will. . . have several functions — training for technical competencies, education for personal self-realization, developing tolerance for future-oriented change and alternative personal and social life styles" ("The Relevance of Present Educational Systems," in *The White House Conference on Youth*, 1971).

Traditionally, the test of how well an institution has performed its functions is expressed in terms of certification and socialization of the human product. Certification relates to vocationalism and professionalism or the capacity of an individual to market special skills. "Socialization is the culmination of a more informal, less obvious, but, nevertheless, real training process in social and intellectual skills and attitudes thought to be the marks of an educated man"(*ibid.*).

The need for "increased international awareness" can be served directly through the certification process, that is, by encouraging students to increase their proficiency in foreign languages, to elect courses and majors in such fields as international relations or international finance or a variety of area programs such as African studies, Asian studies, Latin American studies, etc. Even the internationalization of a curriculum should present no problem to an interested faculty. This is or should be done all the time in economics, comparative literature, anthropology, sociology, music, drama, dance, etc.

In the socialization process, however, there can be no guarantee that there will be an increase of sensitivity to cross-cultural values. One difficulty lies in the fact that general education as a concept and as a program has been sorely neglected — it is "in retreat", to repeat the Assembly on University Goals and Governance. Too few institutions in academe seriously address the *integration* of

knowledge, help the student in a synthesis of his intellectual experiences. Too few students enter into a relationship with ideas through which they acquire "self-consciousness, historical consciousness, and methodological consciousness" (Daniel Bell, *Reforming of General Education*).

Another and more serious indictment of the socialization process relates to the fact that mere exposure to ideas does not necessarily alter one's attitudes or values. In 1964 Bernard Berelson and Gary A. Steiner published an inventory of the state of knowledge about human behavior at the time. Among many interesting items in the inventory was the sobering proposition that "in general, the effect of college attendance upon student values is to homogenize them in the direction of the prevailing environment, with most changes occurring at the outset." Ten years earlier, Gordon Allport had anticipated this view somewhat when he wrote: "While education — especially specific intercultural education — apparently helps engender tolerance, we note that it by no means invariably does so. The correlation is appreciable but not high, therefore, we cannot agree with those enthusiasts who claim 'the whole problem of prejudice is a matter of education'" (*The Nature of Prejudice*, 1954).

A more significant note in the Burelson-Steiner inventory was the proposition that "the studies seem to show that the influence of college courses themselves upon values is negligible, as compared to the pervasive college atmosphere " (*Human Behavior: An Inventory of Scientific Findings*).

More recent studies tend to contradict the first proposition cited from the Berelson-Steiner inventory: "Numerous studies show that during their college years students, *on the average*, decline in authoritarianism, dogmatism and prejudice. They become more liberal with regard to social, economic, and political issues. In addition, they come to value aesthetic experience more highly," and "for almost all domains of change under investigation, increases in heterogeneity were as likely as increases in homogeneity" (Kenneth A. A. Feldman, *Research Strategies in Studying College Impact*, ACT Research Report No. 34, May 1970).

The latest ACT report is even more encouraging as to the impact of college on students. "A considerable amount of evidence has accumulated that college has an impact on the personality characteristics of students in ways that could be interpreted as giving competence to college graduates to

function successfully in leadership roles within a learning society. College graduates are more autonomous, independent, flexible, and socially involved for example, than non-college graduates " (Michael H. Walizer and Robert E. Herriott, *The Impact of College on Students' Competence to Function in a Learning Society,* ACT Research Report No. 47, December 1971).

It should be heartening to those of us in academe who are concerned with cross-cultural understanding to discover that in the college socialization process today there are forces at work, including selection procedures, which are producing in college graduates personality characteristics conducive to that understanding: "Tolerance for ambiguities; creativity; an open, receptive mind; critical thinking ability; freedom from authoritarian and opinionated thinking," etc. (*ibid.*). It is important to note, however, that the socialization process may have little to do with the formal academic program.

If recent studies tend to contradict the first proposition cited from the Berelson-Steiner inventory, they confirm the second, namely, that "studies seem to show that the influence of college courses themselves upon values is negligible, as compared to the pervasive college atmosphere." A longitudinal study which is currently being written up at the Center for Research and Development in Higher Education, University of California, Berkeley, monitored ten thousand students over four years. The most significant influence in their undergraduate experiences was associated with living experiences involving contact with peer groups. Only 20 percent of the students involved in the study indicated faculty as a significant influence. Such a report is of fundamental importance to anyone seriously thinking of engaging in "curricular improvement."

The nub of the issue appears to be to nurture that atmosphere and cultivate those elements of the collegiate experience which are most impactful on students. The most common suggestion appearing in the literature calls for the creation of cluster units or theme programs. Within a cluster college students and faculty are brought into closer association than would ordinarily be the case through emphasis on small classes, guided independent study, and frequent informal discussions stimulated by a living-learning environment. The most recent report of the Carnegie Commission on Higher Education, *New Places and New Students* (October 1971), is concerned with policy recommendations for the growth and development of

American higher education over the next thirty years. A key recommendation of that report is that "universities, colleges, and state planning agencies carefully study and adopt plans for the development of cluster colleges." One devotee of the cluster college has described his experience at Raymond College of the University of the Pacific: "I was attracted to Raymond because I thought this cluster college should provide a supportive environment for the kind of teaching I wanted to do. I thought it would offer me an opportunity to be closer to students, for me to know them and for them to know me more intimately, and to have a greater impact on their thought processes and personal development than might be the case in other settings. My expectations were more than fulfilled " (Jerry G. Gaff, *The Cluster College*, 1970).

Many cluster colleges, such as those at Michigan State and Santa Cruz, carry a subject matter emphasis. Worthy of special note is Justin Morrill College at M.S.U. which features international and cross-cultural studies. But cluster colleges are not without their problems as documented in Gaff, *The Cluster College*, particularly in relation to the erosion of faculty morale and the absence of a core curriculum.

Another common suggestion to improve American higher education is to give more emphasis to the emotional dimension of human nature, the point being that for too long academe has given inordinate attention to the *cognitive* domain of learning, to the neglect of the *affective*, that education ought to deal with the needs of the *total* person.

While the call for a balancing of the learning experience is appearing with increasing frequency in the literature, it has been a concern for a number of educators for some time, certainly since the end of World War II. This was the appeal of the *Taxonomy of Educational Objectives*, edited by Benjamin S. Bloom et. al., a taxonomy developed out of a series of conferences in the late 1940's and early 1950's.

In spite of the clarion call to legitimize and service the affective domain of learning, the curriculum focus of American higher education remains essentially cognitive. It may be that those responsible for the character and content of higher education have little idea of how to attack the problem. Probably the most startling revelation in Alvin Toffler's best seller, *Future Shock*, was the assertion that we are bankrupt as to an adequate theory of adaptation,

which may go a long way in explaining or not explaining institutional, if not personal, behavior.

If the affective domain of learning has gone unserved by American higher education, so has creativity. A number of studies and particularly some significant ones sponsored by the American College Testing Program have demonstrated that there is little or no correlation between academic and non-academic achievement. [J. L. Holland and J. M. Richards, Jr., *Academic and Non-Academic Accomplishment: Correlated or Uncorrelated Question,* ACT Research Report No. 2; D. P. Holt, *The Relationship Between College Grades and Adult Achievement. A Review of the Literature,* ACT Research Report No. 7; John L. Holland and James M. Richards, Jr., *Academic and Non-Academic Accomplishment in a Representative Sample Taken From a Population of 612,000,* ACT Research Report No. 12] Unfortunately the relationships and levels of correlation pointed up in these studies have had little impact on admissions, curricular design, advisement, and placement.

If the out-of-class experiences of students, non-academic accomplishment, and the affective domain of learning are at least as important as exposure to faculty, academic achievement and cognitive learning, those of us charged with educational reform should certainly condition our efforts by this awareness. Such a conditioned awareness should also be operative in an international approach to curriculum and motivation.

One readily available explanation of student devaluation of the classroom experience is the poor curriculum articulation between higher education and secondary education. A survey completed in the spring of 1971 should be a source of some embarrassment to anyone sensing responsibility for the educational enterprise, either at the secondary or post-secondary level. In the survey, 665 high school teachers evaluated the first two years of courses in English, mathematics, science, and social science at 296 colleges and universities, while 400 college faculty members conducted a reciprocal survey of courses for the last two years of high school at 520 high schools. The result was an uncomfortable degree of duplication. Within the conclusions of the survey is a significant question: "Since nearly one-third of the content of college teaching during the first two years represents a reiteration of what has already been taught at the secondary level, may this repetitive teaching actually be thwarting potential accomplishments in other areas of the curriculum?" (B.

Everard Blanchard, "Curriculum Articulation Between the College of Liberal Arts and the Secondary School," Second Interim Report, Spring Quarter 1971, School of Education, DePaul University). The question is markedly rhetorical.

Another possible explanation for the disaffection for much that was previously respected in academe is the current penchant for "instant culture" — a penchant which has resulted in what John Silber of Boston University describes as the "pollution of time." In his brilliant inaugural address (May 1971) President Silber points out the debilitating effects of instant culture: "Instant culture allows no time for the development of a variety of human relationships at substantially different levels of intensity. All associations including the most profound and the most intimate, are placed on an instant footing. . . In our fully developed instant culture, sincerity alone among the virtues can be assessed at a given moment. Sincerity is no substitute for integrity. Integrity, or moral character can be assessed only through time. . . If the individual is to develop to a significant degree, he must discover, live with, and then discard some of the fundamental responses of the race to human existence, otherwise he may simply repeat those responses in their least significant and least satisfying forms."

Theoretical Foundation and Guidelines

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Summary

1. Nature appears as the aggregate of things around us and not made by man. Things appear in space in a temporal series, in a *process*.

2. Man, as something new, relatively recent, appears in the heart of Nature.

3. Man thinks and acts, understands and apprehends, in a new dimension. It could be said that he is a form which Nature has of thinking itself and remodelling itself.

4. Given his peculiarity, man makes for himself a *milieu* or Second Nature. His specific activity, *work*, leads to an accumulation of natural and man-made objects, whose distribution is unsatisfactory. Justice is an ideal which man has not yet achieved in this process.

5. Every human relation, every social problem, should be considered after having defined the relationship between Man and Nature. Nature creates new things in the course of time. Man makes his own, beginning with natural products, that is, he co-creates with Nature.

6. During this process, crystallized forms of human co-existence (or institutions) arise. These regulate the relations of man with Nature and of human beings among themselves and natural things and man-made objects are distributed and likewise duties and work.

7. At the present time, owing especially to the population explosion and the scientific-technological revolution, the *planetization* of the human species is produced. Man becomes conscious of this fact. There is already a planetary consciousness.

8. But at the same time, man has become conscious of the fact that knowledge and power have a certain relationship. Knowledge tends more and more to be subordinated to power and becomes instrumental. Institutions, in turn, have not been able to adapt properly. There are developed and underdeveloped nations; rich and poor countries. A single country and even each region or place experiences what is proper to it. There is planetary consciousness of this fact as well.

9. The wealth of Second Nature coincides more and

more with the level of human life. And institutions, because they are artificial forms of life, contribute to the unbalance and social injustice. These imbalances are more noticeable every day.

10. The universal awareness of these problems is serious, we repeat, and, paradoxically, that which is most sublime.

11. For this reason there should be a re-elaboration of the Man-Nature and Person-Society relationships. This can be brought about through education (knowledge) and work (action), that is, know in order to do.

12. The final objective is *liberation*, that is, one should avoid being subdued by Nature or by another man or men. Man is in the end a being that acts consciously and with liberty. If he does not do this, he is not a man.

Guidelines for implementing the internationalization of university curriculum

1. The internationalization of curricula can only be accomplished from a certain philosophical position.

2. We have defined said position. We think that this is a starting point and all of this implies confrontation with cosmic dimensions of the process which guides everything, from the atom to man. Nature in this case is process, as are man and the objects which both produce in time.

3. The essential suppositions of the proposal to internationalize curricula should coincide with the nature of man.

4. For this reason every objective should respect human persons, groups, regions, nations and their individualities. Every purpose that guides us toward the denaturalization of the human being or nation will be detrimental.

5. We should therefore reach internationalization with an attitude of respect toward nationalities, as we should reach a certain social structure, with due respect for the human being.

6. These objectives should be obtained through education from kindergarten to the university and it should be done also even outside the university, in all aspects, in a process of permanent education.

7. Education is information regarding what nature is and how it has come about. It is also a question of what man is and how he evolved. The educational process should be a function joined to the work of man. Education and work

should be inseparable as are knowing and acting. These goals should be implemented through governmental decisions inspired by international organisms.

8. No decision should mean the submission of one person to another, of one group to another, of one nation to another. The process, we repeat, should lead to the *liberation* of man.

9. Local and international institutions should be modified according to outlines that lead to the obtaining of the objectives that are outlined here. That is, we must study the reorganization of work, of education and modify accordingly the rules of institution and co-existence. Consequently this implies the just and orderly distribution of wealth (natural and man-made). How can this be done? Here is the problem the university must resolve.

10. All governments, without exception, should give practical manifestations that these objectives are not only being proclaimed but will become reality by means of the corresponding decisions.

General observations

I. The themes chosen are very interesting and deserve more complete discussion. I am very happy to participate in this meeting not only because of the people who are attending, but because of the topic which, I confess, has always interested me, perhaps from a very theoretical point of view.

II. Nevertheless, the manner of presenting the questions did not seem to be the most advisable. It is contrary to our critical spirit to ask *how* if we have not previously asked *what* and *why*. Only after this elucidation can we begin with confidence to answer the other phase of the problem.

It is evident that the person who wrote the list of questions has taken a position and I would very much like to know if he is conscious of that fact. That is, he has taken for granted that a problem exists and he has resolved it and then he asks us what road we should follow in order to effect the solution. If we follow his steps, we actually accept his points of view without discussing them. This is the point which our critical attitude as free and conscious people does not permit us to accept. We would not be ourselves, we would lose our own being, our individuality, our personality, if we accepted this kind of presentation. Therefore, we want to discuss the principles, the basis.

III. In spite of this, I will speak regarding the first point on the agenda, "How to establish a 'global focus' of the historical process in order to bring to the fore the similarities rather than the differences."

IV. Once again I want to establish clearly that to ask oneself how and for what purpose expressions are in the questions, means that we are taking for granted that we wish to implement something already resolved.

Wouldn't it be more appropriate to ask oneself previously about the problem itself? Wouldn't it be more convincing to know what the problem is, and why we became aware of it, and to study the present and historical reality, and based on this type of inductive study, then begin to think about general principles? Wouldn't it be more scientific to arrive first at generalizations, and then an inductive study as profound as contemporary science permits? Wouldn't it be better, then, in the second phase to propose the solution or solutions, or the alternative or alternatives, and later, in a third, the manner in which they could be put into practice?

V. In synthesis, this is the way I would express this position:

1. The *Theory of the Cosmos* [*Nature*] and a *Theory of Man.* Theory, which comes from the Greek and means *to contemplate*, is also and basically the knowledge of reality. One truly contemplates that which is constantly known and that which one wishes to know with an alert consciousness. One should arrive at these theories by means of all that modern science is capable of contributing. One could say that it would be necessary to describe the process just as it has been given, all the way from hydrogen to human (from H to H); this would be the true history of Nature, in which man is included.

The Theory of Man, in the first place, should be shown as a being proceeding from nature. Consequently, in this case, man should be shown as a biological being, as a species that appeared recently in the natural evolutionary process. Here the key is man who appears in Nature as part of the animal species.

2. A second step, would be a study of the specifically human social *structures* (I am conscious of the redundancy of the expression). The study of the appearance of consciousness, of the origin of the attitude which impels us to store things, of the making of objects, and parallel to these, of the rise of *institutions* (as crystallized forms of human life), is essential for the knowledge of human reality. Therefore, in this phase it would be necessary to arrive at a

Theory of Man, no longer as a natural and biological being, but as specifically human. All this until the present era, which culminates in the process of planetization of the species.

3. In the third place it is necessary to have a *Theory of the Present World.* This history, as far as description of the all-encompassing process, should be written from the point of view of *man* and not from that of one nation in particular, nor from that of a particular or interested sector. The policies that are manifested should show the truth, just as it is. Particular policies should be exposed, also those of sectors, those of advantage to special groups, to great nations, etc., and they should be made adequate, to the great lines needed by contemporary man, not taking into account his geographical location, his place of birth.

4. *Theory on education and information.* With the available documentation, the required educational process and information can be implemented from kindergarten to the university. In other words, the curricula can be internationalized (I would say the *planetization of the curricula*); that is, these should be directed to man, and not only to certain men. Man will be informed and educated from his earliest years to his death. Therefore, the same process should be effected for persons who do not attend the university, or have already left it, by and through modern means of long-range education, or by other means which adequately fulfill this purpose. I need not say that an International Communication Center would be of unquestionable benefit.

Toward an Internationally Oriented Curriculum

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The goal of this seminar is of interest not only to the United States and its university circles; it affects the other nations and people who must inevitably enter into relationship with them. Only by means of education will it be possible to expand the isolationist view pointed out by the organizers of the seminar; for this reason I see great importance in any efforts to introduce modifications in the university curriculum, for the improvement of international knowledge and understanding.

I believe we all agree that, to obtain a greater understanding among the peoples of the earth, there must exist an effective knowledge of the circumstances, problems, and human beings of the nations with which we are to establish a relationship. From this point of view, we cannot doubt the usefulness of the institutes, departments, and study centers which in United States universities are dedicated to the analysis of Latin American affairs; some of them have reached a high level of competence and it is impossible to exaggerate their importance. Nevertheless, for the desired goal of achieving an "internationally oriented" curriculum, this is not sufficient. The magnificent work of many of these university organizations by its very nature affects a reduced number — the young people in the universities, who in their earlier education have been subject to decisive influences which are not easily avoided. Therefore, although this important work should be maintained and even intensified, there is no doubt that a profound, permanent and transcendental change can only be realized if it is initiated on the earliest levels of primary teaching.

The isolationism and self-sufficiency pointed out by the organizers of the seminar — and which respond to an unquestionable reality — express very complex cultural circumstances, not easily erased in a few years. We must then admit that we are dealing with a major problem, the final solution of which requires study, effort, good will, and time. In some of the Latin American countries, we are guilty of an opposite fault: our students are very knowledgeable about the history, geography and cultural reality of other nations and continents and are frequently ignorant

of the very reality in which they live. The focus of education must then be centered on correcting the sketchy knowledge which our students have of their own country.

The changes which might be made in university study programs are of great importance. But nothing can substitute for the real knowledge of peoples, persons, and problems.

There are some student exchange programs which should be maintained and strengthened; they are the best means of expanding the human and cultural perspective of youth. No course, lecture or seminar on Latin American affairs can substitute for the strong impact of living for a few months in one of our countries, in daily contact with its people and its problems. The exchange plans should be increased and improved through agreements between United States universities and those in Latin America. I repeat that this would be an irreplaceable means of creating among North American youth a less self-sufficient mentality.

Initially I mentioned that a truly transcendental change in this matter will only be obtained if it is begun from the first levels of primary teaching. I think there should be a revision of history and geography programs on the primary and secondary levels, modifying topics which reinforce self-sufficiency, and giving the student a human, but not superficial, view of our peoples. This change of focus would involve the child's acquisition, from his earliest years, of a truer and less folkloric image of our countries. Observe that, however many efforts the universities may make to correct this national vice, they may achieve relatively little in changing this cultural conditioning, so decisive because of its influence in the early years. From this point of view, the most useful, lasting and transcendental project would be a careful review of the institutional study plans — university and otherwise — which prepare teaching personnel for primary and secondary schools. It is obvious that this is the most powerful center of influence, capable in time of producing a cultural impact of incalculable proportions. Stereotypes start to form at an early age, and it is not easy to change them later.

Inter-university exchange programs would therefore be especially useful if they are directed to the education students in the United States, and to the professors destined to train future teachers. Our university has some experience in this field. We have three exchange programs: with the University of Kansas, the University of Colorado, and the University of Buffalo. The first of these is the

oldest, since it has now been functioning for ten years with great success. Private initiative is promoting an agreement between our university and the University of Oregon. In my judgment, these relations have been extraordinarily stimulating for the young North Americans; they are incorporated into the University of Costa Rica as regular students; they receive credits recognized by their universities; they learn Spanish and they are closely linked with the community. They live not in hotels or boarding houses, but with families, thus acquiring a truer image of our country. They participate actively in sports, musical groups, etc. They have the opportunity to converse freely with Costa Rican students and teachers, finally acquiring a broader and more accurate view of our country's life style. A large-scale plan of this type, generalized throughout Latin America, would produce extraordinary results in the course of time.

Only the knowledge of our different realities will make us know each other better, but this will only be possible if there is an understanding of the problem on all educational levels, especially in primary and secondary schools.

The New University of The Americas Its Basic Concepts

by Dr. Jose Mariano da Rocha Filho
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Among the deepest problems facing higher education in all of the nations in the world is the one which refers to the role of the university in the present era, especially for the Latin American nations an era that is characterized by an intense and permanent social change.

Faced with a problem of such magnitude, we should ask ourselves whether the university should act as an agent to accelerate this change, and, in case we have an affirmative answer to this problem, whether society should determine the form and the road teaching and research should take within the universities.

We should also answer a very anguished question of a social nature, perhaps the most anguished in our times; the question is whether the university should also take the role of a critic of society.

These are some of the most important questions, in our manner of thinking, that should be formulated during this time.

In addition to this, we should clarify another facet of the problem, not less current, that of comparing us to the educational patterns which exist in the different countries of America.

The first question we must ask at this time is the following: where is the power to decide? The second would be: where should it reside? The third: whether there exists or not an imbalance in the university institution in some of the countries of America, caused by the emphasis which is placed on research and publications of United States universities, or in the Latin American institutions, and as a result, in comparison, a lack of research and, consequently, of publications.

We lament the fact that university planning is also just taking its first steps in Latin America. In reality, very few universities were totally planned; there are gaps in formation that reflect the defects which come from the social classes which make up the collectivity. It is truly extremely difficult to arrive at adequate physical planning, within the chaotic area referred to as academic planning because it is so much more complex, especially if we consider that it takes into account that it should reflect

national and regional needs of current situations and also those of the future which are often difficult to foresee.

It would be marvelous if each man could know everything that modern science permits, and could understand everything he is taught, or better still, that which is included in the university curriculum, and if he could relate every one of his areas of knowledge to the totality of knowledge necessary to serve society and himself in a better way. But in reality, every day it becomes more and more difficult to have encyclopedic knowledge. Man should be just a lawyer, a doctor, a chemist, a geologist, or an historian. In reality, each man should also know not only what is proper to his profession, but he should have all of the knowledge that would convert him into a citizen able to contribute to the solution of the major problems of the era.

University development in the Americas

In reality if we were to approach this subject we would see how complex it is and how it differs in the different countries of the Americas.

In some of our countries, cultural and scientific development came about as a corollary of their economic development, but if this is true for some nations on the American continent, what really happened in the majority of them, especially in the so-called Latin American nations, was the opposite; that is, it was culture, an increase in university teaching that promoted and is promoting, in a certain way, the development of these countries.

Perhaps this second mechanism operated in the majority of the countries of the Americas that had, until recently, a very irregular development; because they lacked vigorous economic development, these countries were characterized by a slow and irregular development.

The university faced with development and the changes that are derived from it

We should, primarily, determine the true meaning of those concepts, in order to avoid hurried or incorrect judgments.

Truly, we should establish, with care, the role of the university in development and also faced with the changes which are presently occurring; for this reason we should admit, in the first place, that not every change necessarily generates progress or betterment. Because of this we

should distinguish between the necessity of a change in positive projections and a change whose consequences are negative. By changes in positive projections we should understand all activities which tend to transform economic, educational, political and social structures in such a way as to promote progress. There also exist negative changes that are characterized by transformations which worsen previous conditions, that is, the condition of underdevelopment, or what could be understood as a regression.

We should be aware that a positive change will only be possible through integrated and coordinated action that determines a balanced and harmonious change. This change can be brought about only if it is realized within the following principles:

1) by an action in the way of bettering national well-being through the corresponding incrementation of raw materials, this change also considers the possibility of social reform, a reform which will bring about a more equitable distribution of wealth;

2) action in the way of provoking social reforms that do not overlook previous or simultaneous economic progress;

3) the progress which does not disdain, in spite of economic advances, an advance within the political development capable of evolving into a form of government susceptible to constant bettering, as is democracy;

4) a socio-economic progress based on high quality education at all levels, elementary, secondary or higher, that permits the country to educate leaders and professionals who create, organize and orient public and private enterprise and who finally promote development.

We should understand in this way that:

1) economic development will be truly useful only if it serves social development;

2) social development will be useless if it does not go hand in hand with a truly useful economic development.

3) There cannot be stable socio-economic development without an effort on the part of education, together with all of the elements that make up the community acting together, of course, toward the economic objective to better education on all levels, be it qualitatively or quantitatively.

4) One cannot expect a lasting socio-economic progress, without the corresponding political development that is capable of assuring, through a democratic regime, the continuity of this effort.

5) No positive change can be expected without rapid and

profound changes in certain archaic and unjust structures currently in effect, meaning those related to the internal condition of a country, or those determined by the majority, within world politics, or certain blocks of more highly developed nations, consequently an external dependency that affects less developed nations is generated.

Universities all over the world, but more important in Latin America, gathered, in the course of time, the largest collections of books, the best laboratories for research, and the most technicians, learned men and researchers.

Due to all of these reasons, the Latin American university, in our opinion, has an important role in the leadership of the movements capable of determining positive changes.

Now, if we reach this conclusion, it is logical to ask the university if it can, in its present condition in Latin America, take the role of the catalyzing agent in this process of change. To this, clearly, we should respond only after a careful, critical analysis of the university, using for the criterion of evaluation its capacity to assume the role of agent, acting in the transformations we defined as positive.

We accept that:

a) Even though Latin American universities are only beginning to capacitate themselves for this mission, they do not possess in the majority of cases the means of information necessary, nor the structure or organization necessary to take the role of agent in positive changes, integral or structural;

b) We should also agree on the idea that the university as a service to the community, as a scientific-technological center of investigation, as a training ground for those of high intellectual capacity that the country needs, is something that demands a change of attitude and mentality within the universities themselves, in regard to their manner of facing the problems of the nation which they serve and the world whose new structure they should also build.

We have seen, and we accept, due to our experience, that the Latin American university is presently lacking the means of information to complete its mission of serving as "a lever of progress" and an entity capable of accelerating the necessary changes within our own countries.

In reality, for this to occur the university should give a hierarchic order to scientific investigation, placing all of its potential, material and human, at the service of the progress of the nation.

For our own benefit, it is necessary for our own national policies to be oriented toward promoting the modernization of universities, by re-equipping their laboratories, teacher training programs that lead to better student preparation resulting in quality professionals and investigators, and the extraordinary demands of a nation in transition.

Incidentally, looking very closely at this matter, we will reach the conclusion that the majority of the Latin American universities do not have the necessary percentage of full-time teachers or people dedicated exclusively to teaching to take care of all of the duties common to a modern university. It is also easy to conclude that, due to the lack or insufficiency of materials, the Latin American university cannot always satisfactorily complete its tasks, be they administrative, student recruitment campaigns, the bettering of human elements, or the organization of an adequate academic curriculum — a curriculum in accordance with the needs of a country in progress — and also be capable of satisfying scientific activities on a national scale, providing professional orientation for the students, planning the work of the university itself, and its adequate diffusion in order to get the most out of the university's potential

In order for us to make Latin American universities effective agents in integral and structural changes within the concepts we have been treating, we have to recognize:

a) That the university should have a clear idea and awareness of its mission regarding the problems which exist in the community where it acts, so that it can contribute to solving these problems;

b) That the university, in its new role of agent for positive changes, should act as a guideline for the future, especially in the establishment of new social models, capable of satisfying communal necessities, and circumstances which derive from national problems.

The university must also train professionals and leaders capable of serving the community; still more, it should create professionals capable of exercising leadership so necessary to conduct the nation toward a new balanced and harmonious development structure, be it economical or of social justice.

The university should also complete its task of research; by this we understand that the university should look within its geo-educational area, of one's own country of the Americas, comparing the special conditions in which our continent finds itself, with new knowledge that is capable of

improving the quality of teaching, and is also capable of determining the adequate technical changes required by national development.

Besides these functions, the university cannot at the present time refrain from exercising its critical position, and more appropriately, its constructive criticism; we therefore recognize that the university must eliminate any and all partisan attitudes.

Partisan policies instead of making the university dynamic have detracted from its proper ends and essential functions, to the point of converting many universities into proselytizing agencies, instead of maintaining the position of the university as a dynamic and independent organization, capable of examining in every light the great problems which afflict the nation and humanity, capable of contributing to their solution.

We must then always remember that the university authorities, professors and students, should adopt the attitude of considering the university an instrument of community service, and not use the university as a factor of negative change.

The university should also, in our judgment, collaborate within its possibilities with the national and international organizations which methodically and with equal seriousness are occupied in planning the future of the country and contributing to its progress.

The university and the community

Today, American universities concentrate their attention on the study and solution of the more or less common social injustices which are found all over the world. Some universities throughout America organized programs of action and social help. In Latin America we affirm the concept which puts the university at the service of the community, making it responsible for the work of scientific and technological research necessary for the development of the country, and the formation of increasingly greater contingents of researchers capable of satisfying the increasingly acute demand for scientific and technological research, a demand which reflects the growth of industrialization as well as the mechanization of agriculture and cattle-raising, both necessary for greater development.

For all these reasons, the university should become more and more a key institution for cultural, economic and social development, as well as for political and above all

educational development.

Universities, especially in our countries, are characterized by the fact of their increasing accumulation of the most powerful elements, in our view, elements capable of accelerating positive change, as well as negative change in some cases; far from allowing the university to become an element of negative change, that is, capable of retarding the social evolution of a country, we must be able to make it an element of positive change, capable of evaluating this salutary movement which is taking place in most Latin American universities.

It is natural that everyone wants to fish in the turbid waters, it is natural that many place themselves at the service of the forces of international domination, trying to take advantage of the universities; this is the more important in that today it is not only by the number of cannons a nation can place on the battle line, by the quality of soldiers it can draft up, by the firepower of its units — land, sea or air — that a nation is considered to be a true power, but this depends also, and increasingly, on the cultural level which the country can achieve. Actually it must be borne in mind that the points of comparison are more and more intellectual and technological, rather than material or dependent on brute force.

The university and the faculty

We see the growing necessity for the professor to devote his time fully to his institution, and it is important for the latter to divide this time correctly between teaching and research, as well as the publication or extension of research results.

In recent times this has been the tendency in Latin American universities.

The university and administration

There is a notable difference in the mode of administration among Latin American universities.

Latin American universities run the gamut in generation of power, inasmuch as in some countries the government has nothing to do with the nomination of presidents or rectors, vice presidents or vice rectors, deans or directors, and this nomination takes place with the university itself, through elections not only by the faculty but also by the students; in other universities, the selection is made from

lists of three, six or more candidates from the various schools pertaining to the university; these in turn are presented to the central, state or provincial government, so that the selection may be made from these names. Note also that the most developed universities in America have a board of governors system, an administrative organization similar to that of private enterprise; in others there are university assemblies, university councils, boards of trustees, faculty councils, college and departmental organs, etc., and the members of these share the authority and responsibility of the administration.

Relative to the evolution of the university, a paradoxical fact is in evidence: inasmuch as in some countries there is a tendency to transform the great academic units, especially at the level of professional training courses, and there is an attempt to decentralize these great conglomerates; in others there is either the maintaining of the old concept of schools, or a structure change — departments, majors, programs which operate in an inter-related manner, meeting in large centers according to the affinities of their courses of professional training.

In general, there is a gradual disappearance of professorial chairs, which, due to the system in effect until recently, seemed to be and at times actually were, the property of one person, of a certain professor. The professor is becoming a person at the service of an academic unit, who is utilized in various courses according to the needs or specialization of the unit.

In general, all the universities of America are interested in achieving a rational administration, which would permit them to utilize properly the resources at their disposition, in order to attain their proposed educational goals.

The university and research

In general, what we notice in the American universities is a great lack of equality and a certain independence between the various teaching fields, properly so-called, and scientific research; in broad terms, in most Latin American universities little emphasis is given to scientific research as part of university training, but in all cases these universities are determined to reach a balance between teaching and research.

State and private university programs

Most of the private universities are no more than 25 years old, and, with a few exceptions, the same is true in most Latin American republics. There are, as a rule, both state and private universities. Among the latter, we must also distinguish between those maintained by foundations and those run by religious orders. Of course, we cannot at present come to a final conclusion, but we recognize that the simultaneous existence of both these systems is very salutary, and will allow us to achieve the ideal university of the future.

The university and political activity

This is a very controversial point not only in Latin America, but also in other parts of America.

Recent years have been characterized by student agitation throughout the world.

This is easy to explain: Certain forces of international unrest, seeing the frustration after fifty years of practice, the frustration of their efforts to generate revolution through the proletariat, judged it opportune to change their tactics, inciting disorder through the university groups which seemed more apt for the purpose. It is really a question of restless youth trying to obtain its objectives as rapidly as possible; it also involves idealistic youth, capable of any sacrifice in order to give their countries new and, in their estimation, more fruitful organizations.

In general it is noted that large groups of students fomented intensification in their reclamations, to the point of violence, all of which had in common the denial of the ideological order and the structures of pragmatic and materialistic values, as well as the laws and rules inspired by them, in order to impose new styles and forms of life which bear witness to the disagreement between youth and the established order; to bring about a growing political policy with the university milieu, inspired by manifestos which not only oppose the national but also the international order.

Students, especially in Latin America, were always very active in the proximate and remote past, and in some places they still are.

Generally speaking, the student movement is trying to reject party politics in the universities, due to the archaic nature of the university system and the backwardness

which it generates in the country. Youth also struggles to maintain university autonomy, demanding respect for it from professors, students and especially the government.

The university and its financing

University financing differs fundamentally in the various regions of America. In Latin America, the highest percentage of resources for university support come from the central or federal government, or from state, provincial, or municipal government in the case of universities established at these levels.

Private universities, whether run by foundations or by religious congregations, are supported bv tuition and may or may not receive some small assistance from the government.

We note that federal or state governments, through administrative systems, are beginning to increase aid, either directly or internally, to university research, trying to establish agreements whereby the universities will be entrusted with the research advantageous for national development.

University planning

University planning has not been one of the most constant elements in the Americas. If we understand by planning the permanent process of foresight which provides for well-informed decisions and options for more logical and rational alternatives of action, then until recently it was practically non-existent. University planning should be adopted vigorously, and if we want to make the university a lever of progress, we should try to divide all the territory in the different countries into areas of geo-educational influence, entrusting to the state or private universities the study and planning necessary for the progress of their geo-educational area.

The concept of planning shows us the importance of this proposal for Latin America and for its development. Meanwhile, naturally, we would have to agree that cooperation among different universities of the same region or micro-climatic area is indispensable for the development of this region.

If all Latin American nations are to achieve a rapid development, it is absolutely necessary that all the countries of America join in this purpose. In recent decades

some Latin American countries have been suffering from a gradual deterioration of their economic situation; this is accentuated, on the one hand by a rate of increase of the Gross National Product (GNP) which hardly exceeds the explosive population increase, and on the other hand, a serious imbalance of payments, and as a result of these problems, there is slow growth, with a very low per capita production compared to what was to be expected; besides all these factors, there is a lack of opportunity for youth, of new enterprises for youth, and as a result of all this unrest, pessimism, and at times even despair are generated.

This degree of political instability must cease, and means must be taken leading to positive change in development problems.

We could all agree with Paul VI in general terms when he states: ". . . Development is a new synonym for peace!" Actually, if we all want to enjoy sufficient peace to generate development, we must see to it that the youth of today, who, thanks to modern communications media, is aware of all scientific progress, can have the assurance that their country, too, is moving more or less quickly to membership in the club for developed countries.

It will be very difficult to maintain social peace in the Americas if we insist that different life styles can coexist when some are characterized by a level of well-being at times excessive and provocative, for some members of the American community, while bare misery is the rule for the majority. We must extend our hands to each other more and more, convinced that it is much better to walk hand in hand with our brothers along the road of progress — still not a very rapid one — so that this progress may be continuous, than to have to carry each other.

The development of communications media has brought as a consequence the awakening of new yearnings for progress among the youth of Latin America; it is of the utmost importance, then, that the more developed countries help those that are less developed, in the sense of no longer simply manifesting the desire to see them progress, but in the sense of assuring our own peace and economic and social stability.

Planning in Latin America

Finally, central or regional planning systems are being created in almost all the Latin American countries; the initial impetus was most active in the 60's, but the peak

occurred during the last ten years. We can state that prior to these periods there was practically no planning in Latin America.

These central planning organizations, based on official and private research, formulated development plans on a national scale in most countries. These plans must be compared, so that we can achieve a global plan for the Americas which will indicate the best means to reach our goal: a uniformly developed America.

University planning

Also in Latin American universities in a general way we find planning departments or organizations serving as advisors to the university government. Their organization follows a pattern which allows planning to take on a physical dimension in administration, in academic planning and finally in the evaluation of the results obtained.

Naturally the formulation of development plans follows traditional forms which technology imposes upon this activity, that is, diagnosis, experimentation and evaluation.

We recognize that the university has a preponderant role in contributing to the development effort of a country. Generally speaking, one of the ends of the university is to prepare sufficient human resources, so that this developmental effort will not be a sterile one.

The New University of the Americas is responsible for the formation of the new man of the Americas, a man who can make it possible for us to enjoy equal patterns of development in all parts of the continent.

Consequently we present the following suggestions:

1) The New University of the Americas should become the factor of orientation in the New America; 2) the New University of the Americas should be in the vanguard of every development effort, through research and increase of new technology, with the purpose of obtaining, in a more or less short space of time, the positive changes to which we have referred; 3) the role of the University of the Americas in the future cannot be reduced solely to the mission of satisfying the exigencies of technical and professional preparation, but also it must be more deeply involved in the study of the major national and international problems, for the elaboration of the best solutions; 4) a common curricular nucleus should be established for the Universities of America.

In order that the university arrive at these objectives, it is undoubtedly necessary that it seek its own transformation and actualization, with the end of contributing more effectively to the development of each country in particular, and also, through agreements with other universities, that it study the solution of the great multinational problems.

We live in a world that is increasingly becoming one, smaller and more uniform every day and we must see to it that this world develops greater solidarity.

We should not expect everything from planning and higher education, but we should value the university as the most active and efficacious means at humanity's command for the acceleration of positive change and to effect in America the objectives which have brought us together in this seminar.

International Education

by Dr. W. C. Winegard
President, University of Guelph
Guelph, Ontario, Canada

One of the major concerns of this seminar is how to internationalize the university. It is not an easy task but there are things that can be done to promote a sense of internationalism and I would like to discuss some of these.

The general atmosphere of the university

International education will not flourish at a university unless it receives top level administrative support from the president, the vice-presidents and the deans. This support must be in the form of a strong personal commitment to the understanding of cultures different from our own, and there must also be a public commitment which is visible and is expressed constantly throughout the university. I do not know of any university that has achieved even moderate success in promoting internationalism unless the commitment came from the senior officers.

Next, it is important that the university be structured in such a way that there is a focal point for international programs on the campus. This may take many forms, and while I am not at all sure that the one we have at Guelph is best, I would like to outline for you the administrative structure that we have developed. Established by both the Senate and the Board of Governors of the University, there is a Centre for International Programs headed by a director with considerable overseas experience. The director has an advisory body called the Senate Committee for International Programs which is composed of the President, the Vice-Presidents, the Deans of the Colleges and two faculty members from each college who are on the International Programs Committee of their college. The President of the International Student Association is an *ex officio* member and there are other student members as well.

In addition to the central committee, each college has a committee on international programs composed of representatives from each of the departments in the college. The College Committee has primary responsibility for international activities in the college, for encouraging and stimulating departmental participation, and for

coordination within the college. It is still too early to be certain of the effectiveness of college committees as intermediaries between the Centre for International Programs and the departments where most of the actual work is done.

Our experience to date suggests that considerable variation can be expected in the way that the various colleges become involved. For example, the Ontario Agricultural College, the College of Family and Consumer Studies, and Ontario Veterinary College have carried and will continue to carry the major responsibility in technical assistance programs. Most of these programs involve several departments and the college committees are heavily involved in discharging responsibilities which are always difficult and sometimes frustrating. Because of our particular interest, the College of Biological Science has been involved in assistance programs but not as heavily as the three colleges referred to above.

At the other extreme is the College of Physical Sciences which is not likely to be involved in international activities beyond receiving occasional visitors from abroad and having individual faculty members do research abroad occasionally. In between are the Colleges of Social Science, and of the Arts, which are still largely untried and whose activities are likely to be somewhat more nebulous. The international interests of both colleges are likely to be in the international curriculum content of the teaching programs. For obvious reasons this is quite extensive in the Arts and could be in the Social Sciences. The major responsibility in this area must be that of the departments since that is where the teaching is done. The function of the college committees must be mainly to persuade and to encourage.

It is not enough, of course, simply to establish a visible administrative body to indicate that the university supports internationalism. That body must be doing something. One of the most effective things done by our Centre for International Programs is to conclude twinning arrangements with at least one other university. Let me elaborate upon what I mean by "twinning."

The University of Guelph has a twinning arrangement with the University of Ghana. At the present time we have nine faculty members in Ghana in four different departments. At the same time we have graduate students in Guelph from Ghana who will return to Ghana to take up positions on faculty there. We also have an arrangement

whereby faculty members from the University of Ghana will spend some time at Guelph teaching in our programs. This whole arrangement has been approved by the Senate of the University and its progress is reported regularly to the Senate. Through our various news media on the campus we work at promoting a sense of cooperation between Ghana and Canada.

Curricula

Area studies. Few universities in North America, in recent years, have been able to withstand the temptation to promote internationalism by establishing programs in area studies. The area may be Africa, Latin America, Northern Canada, Russia or the Far East; in every case the program is based on an interdisciplinary concept such that the student will study language, sociology, history, political science, geography, etc. of a given part of the world. In general these area study programs are taken by students who are already dedicated to learning about other places. The percentage of students who enroll in an area study program is generally very small and our experience at Guelph confirms this. I don't wish to imply that area studies should not be on the curriculum; it is important, however, to recognize that they do not solve the problem of internationalizing the university. They make a small contribution toward it.

Special courses. Outside of those courses which are prepared for an area study program it is possible for the university to place on the curriculum a course or series of special courses about world affairs. Some of these courses will be obvious and every university will have its share of credit and non-credit courses on recent history in the Far East, the Middle East since 1945, hot-spots in the world, etc., but there are other matters which can attract student attention. For example, for two semesters we ran a course called "Feeding the World." This was a semester course promoted through the Department of Nutrition, but in fact people from five departments participated. It was given in such a way that very little training in nutrition was necessary to understand and follow the course. About one percent of the student body took the course. Once again, not a large number, but a number that tends to support the main thesis that I wish to make; namely, that any university that wishes to be successful in the area of international education must have many strings in the bow.

The most important way to internationalize the curriculum is also the most difficult, i.e. to internationalize the professor. If he is aware of other parts of the world, and when that awareness creeps into his course content whatever the subject, the students also become aware. Much of what I have said in the early part of this paper concerning the general atmosphere of the university is directed toward internationalizing the professor.

Foreign students. One of our most valuable resources in promoting internationalism in North America is often left untapped. I speak, of course, about the many foreign students who are in our universities. There are several ways in which they can give us considerable help. I will list only the two ways that we have tried and are trying at Guelph.

First, we have asked our International Student Association to provide us with education nights. One such affair was the "Malaysian Night" in which the Malaysian students showed films of Malaysia and discussed the history and economic and political difficulties of Malaysia. I learned quite a bit about Malaysia. Perhaps I should have known about it before, but the fact is I did not. I am not an expert on Malaysia after a three-hour exposure, but I am far more sensitive to their problems, and I find that I read things on Malaysia from a different point of view. It helped to make my approval of certain projects involving University of Guelph faculty members in Malaysia more enthusiastic. Each time we have an education night, one to two percent of the student body is involved and about five percent of the total faculty.

On a slightly different level, we have one week set aside each year in which we have special films and cultural events concerning one country of the world. These weeks are more cultural and less political in nature than the Education Nights that I have described above.

Through our international student advisor, and the International Students Association we have recently embarked on a series of visits by foreign students to the high schools of our area. It is too early to evaluate the success of this program in "internationalizing the community," but it is quite apparent that we will provide an educational experience to students in the high schools which they would not receive under normal circumstances. Let me state quite emphatically here that I am not talking about the "native dress and beads" type of visit. The high school student is told about the geography and life of another country, and the problems of the country related to

the problems facing us in Canada.

Work, travel and exchange programs. In the final analysis, if we really want to internationalize North Americans I suppose the answer is to send each one of us out of the country to work with other people for a significant period of time. That doesn't seem to be a likely possibility, however, and so we must do what we can to have *some* Americans working elsewhere under the right conditions. Speaking specifically of Canada, there are several examples of this kind of working experience. Canadian University Service Overseas (CUSO) provides overseas places for many Canadians and there are church-supported programs. In addition, the Canadian International Development Agency sends people abroad to do specific things for other countries. These programs should be expanded and those of us on university campuses should press for their expansion. Perhaps our biggest failure with respect to these programs is that we have not taken advantage of the returned volunteers and used them effectively in our search for internationalism on the campus.

With respect to study abroad, there is little doubt that it can promote internationalism, but in my experience most study programs for Canadians take them to Europe or to the United States. In other words, they go to the two parts of the world about which they already have some information. The programs are still useful, however, as long as the Canadians do not form a Canadian Club where they arrive.

Finally, let me say a few words about travel. Travel to learn is fine but travel for fat cats is really not going to do anyone much good. I am a little uneasy about the let's-go-and-see groups originating in universities, who are not well prepared and who are not well guided. When I say "well guided," I do not mean well chaperoned but well *instructed.* I believe that universities which participate in travel programs without insuring that students are well prepared do a disservice to the university, and indeed, to the students themselves. Travel may broaden the mind, it may also broaden the rear end and we had better be sure which it is we are after.

I have not covered all of the ways in which the university can promote internationalism. In my own experience no single program is very successful, but a large number of approaches may give moderate success. In general, progress is painfully slow but international activity can be

successful if approached with determination and infinite patience.

The International University

by Rev. Alfonso Borrero, S.J.
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The proposal for the creation of an International University was discussed for the first time during the 24th session of the General Assembly of the United Nations in 1969, after the report presented by Secretary-General U Thant, who had declared: "In my judgment, the moment has arrived to seriously consider the creation of a University of the United Nations, with an authentic international character and which can dedicate itself to the goals of peace and progress set forth in the Charter."

Following a resolution by the Economic and Social Council of the U.N. (15.42/XLIX), the General Assembly of the UNESCO in its 16th session, through Resolution No. 1.242, invited the Director General to undertake a justification survey, in agreement with all interested organizations in the U.N. system and with all university resources in the world. This study is to be presented to the Executive Council of UNESCO, together with the comments of the Director General, during the fall session of the UNESCO Executive Council. The resolution was approved and confirmed by Resolution No. 2691/XXV of the General Assembly of the U.N.

Motivation and objectives

In its present stage of development, the world finds itself dealing with an ever increasing number of problems, the solution of which is important for the future of all mankind; but due to the international characteristics of such problems, they can not be examined satisfactorily except within a strictly international spirit and counting upon a firm interdisciplinary cooperation. Simultaneously, a meaningful number of higher education institutions are independently devoting themselves to these matters, without links with the institutions of the U.N. system, and often without a sufficient degree of coordination.

In these conditions the main objectives of an international institution of higher education and research — and, therefore, with the characteristics of a university — could be stated as follows:

a) The stimulation and strengthening of cooperation

among individuals, research institutions, and universities, in order to better contribute to satisfy the economic, social and cultural needs of the world, as well as to the realization of the postulates of peace and progress set forth in the U.N. Charter.

b) The undertaking of studies and research about the problems enunciated in the Charter of the United Nations, as well as the theoretical and practical problems implied in the implementation of these principles.

c) The constitution of a gathering site and the stimulation of this type of meetings to congregate thinkers and researchers concerned about their contribution to solve these international problems. The establishment of a forum for free and independent discussion, and for responsible confrontation of even the most diverse ideologies.

d) The establishment of a service to the international community whereby the interdisciplinary and interideological studies, as well as the results of the discussions, are made available to the public.

And with regard to the possible fields of study that the International University could undertake, the following propositions are advanced as examples:

a) The problems of peace and of the international organizations responsible for its preservation; the rights, and the intercultural and interracial relationships of man; the peaceful solution of conflicts; disarmament; the evolution of the U.N. system;

b) International cooperation for development; planning in the developing countries; development and population; financial problems of development; the brain drain or the international isolationism of researchers and intellectuals;

c) International aspects of technological development; ecology and pollution; world resources in energy, etc.;

d) Reflections about means to insure an effective and active solidarity among all peoples and all nations and about the future problems of mankind.

A poll about the project

On April 27, 1971, the United Nations Educational, Scientific and Cultural Organization sent to various institutions and persons of the member states of UNESCO a questionnaire destined to draw together the opinions of a selected group of persons, universities and scientific institutions from many different countries regarding the eventual creation of an International University; opinions

were also gathered about the objectives, functions and possible structure of such a university. Also, the different solutions that could be adopted in the domains of its educational and scientific activities, and about its organization and financing. The analysis of the answers will permit the Secretary of UNESCO to take into account, during the preparation of his justification survey, the opinions of all the university communities of the member states.

The poll deals above all with the possible fields of study that the International University would undertake, and which were presented in the previous section. But in addition, the poll includes questions about the university functions that such an institution would satisfy with regards to teaching, research, and services; very specifically, whether it would be an undergraduate or, on the contrary, an exclusively graduate level institution, and therefore a research institution.

What would be, as a consequence, the type of students, the specific type of academic evaluation, the methodology for teaching and research, and the type of research undertaken?

It also includes questions about the structure of the institution: would it be federative in nature, in the sense that it would coordinate already existing institutions, as well as others created precisely to serve the goal of the newly born institution? Or would it rather be of a centralized nature, as a higher level and research institution that would be established under the label of International University, but that would seek to create links with other institutions, and eventually found a network of associated institutions?

Finally, it asks about the name itself, the financing, the organizational statutes, and the governing bodies and persons.

Once the final conclusions of the UNESCO poll are known, an affinity should be sought between such conclusions and the results and conclusions of the present OAS/AASCU project.

Internationalization of the United States University Curriculum

by Dr. Chester T. McNerney
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This paper is devoted to suggesting solutions to a need or problem, internationalizing the domestic curriculum, and to identifying ways of looking outward as well as inward for international curriculum reform. In this sense it is a "mechanic" rather than a philosophical paper. It is a response to a need; it is suggestive and not complete in nature.

This paper also recognizes and endorses the concept that the curriculum does not necessarily occur in one place and that it can occur in many places. Any consideration of internationalizing the domestic curriculum must involve not only what is taught but where it is to be taught and what materials and languages should be employed. All of this in turn demands great care in the selection of the individuals who will do the teaching.

There is a sense of urgency which in a compelling way commands the attention of all who are interested in multi-national education. This sense grows from the knowledge that to varying degrees all nations are facing a decade during which the pressures for educational, economic, social and political change will be great. Given the motivation of the pressure, and focusing for the moment on inter-American relationships, the purpose of this statement is to suggest some necessary components for the development of a program to bring a larger measure of internationalization/inter-Americanization to college and university curriculum in the United States. The strength of the motivation will cause those who want to be involved to overreach, to exceed their own grasp. Certainly no attempt should be made to curb the enthusiasm generated by sincerely wrought idealism. But as the failures or partial failures of past cooperative attempts are contemplated, the counsel is to build a foundation of suitable substance to support an evolving program, inter-American in character. The evolution of the program must be related to all phases of the need for change and growth in the countries involved.

A very natural question involves the role of the colleges and universities. Should the role be one of leadership or

followership? Should the role be of a consultative nature or should the colleges and universities be implementors only?

For discussion purposes, the opinion advanced in this paper is that higher education must assume a leadership role. By the nature of higher education's total function involving teaching, research and community service, it must also be historical, informative, developmental and innovative. Accepting this statement as true, does the program for developing inter-American understanding through inter-Americanizing the curricula of colleges and universities in the United States belong in the facets of the total college program classified as innovative and developmental? For purposes of this paper, can or should these facets be separated from other parts of the total program? If questions such as these are not answered — if the proper "fit" for higher education is not found — then it may be hypothesized that its potentiality will be so dissipated that it will be rendered ineffective. Leadership for inter-Americanizing the domestic curriculum of the United States will either come from higher education as an institution or be imposed upon it. The position advocated here is that higher education should not only assume leadership in this matter but that it should be aggressive about it. Of course, it is recognized that higher education does not stand alone. Cooperation with many social institutions must be developed, but this too is part of the leadership role.

A comment about goals and objectives

This paper does not include a formal statement pertaining to goals or objectives. The reasons for this are: (1) there is a considerable volume of literature available that adequately includes such statements, and (2) the proposal which provides for the establishment of this seminar sets forth directly, or by implication, goals and objectives substantial enough to provide guidance.

However, a brief review of reports of other "seminar and/or commission groups" that have addressed the multi-national inter-American educational problem reveals a type of objective that is neglected. It can be referred to as the *immersion objective*. Considering the possibility of a "greater" internationalization of the domestic curriculum, consideration must be given to ways and means of more deeply immersing the domestic curriculum into selected international/inter-American educational channels.

Accordingly this position recognizes two major points: (1) the existence of goals and objectives which possess sufficient stature and historical perspective to guide all aspects of the discussion including those pertaining to the inter-Americanization of the domestic curriculum, and (2) the need to identify more precisely the ways and means of implementing the goals and objectives.

Ways and means

For discussion purposes, it should be recognized that the educational needs in each of the countries represented in this seminar may not be congruent to the actual state of education in any particular country. This would seem to mandate the development of an understanding of the educational mission in each country as the representatives of that country see it. Returning momentarily to the aforementioned immersion concept, it may be hypothesized that the greater the difference between the educational missions of any two given countries the more difficult will be the development of similar "immersion ways and means" of accomplishing each mission.

It has not been stated directly prior to this place but the concept of internationalization of domestic curriculum is a many-way process. For example, representatives of countries A, B and C must have the same type of interest in internationalization/inter-Americanization as does country D. It just may be that the primary function to be performed by goals and objectives is to set this issue directly in the foreground.

Before focusing specifically on ways and means of bringing a greater degree of inter-Americanization to the domestic curriculum of the United States one more important observation must be made. It should not be assumed that all of the products and practices for inter-Americanization attempted in the past are obsolete. To the contrary many of them are rich and valid and significant achievement has been recorded through using them. Consequently it is recommended that those most rich and valid be carried forward for future use.

The following ways and means that have proved useful in the past are suggested because they possess great viability for the present:

1. Department of State seminars. These seminars have been and are successful as they focus on specific countries. The key to success is involvement, actual work at solving real and important inter-American problems.

2. Inter-American scholarship exchange program. Each scholar is oriented toward assuming a scholar-ambassador role. The challenge is to develop understanding through analysis of new situations.

3. Inter-American library development. It probably seems to be quite old-fashioned but books still unfold vistas even though indirectly. The libraries must have collections stressing accuracy as well as breadth and depth of coverage.

4. Television, radio and film. The need for expanded use of these resources is obvious, but expansion is not an end in itself. It must go beyond the obvious. Perhaps an analogy will be helpful. The film production unit at the Edinboro State College has produced a film, "Benjamin Franklin — Beyond the Autobiography." This is the approach that must be used with these media. Understanding is developed in the search for that which lies beyond the obvious.

5. Inter-American student and faculty congresses. Planned around carefully built agendas, deliberative meetings suggested by this title should be most productive. Analysis and understanding resulting from serious discussion can build partnerships that will not fail.

6. United States curriculum analysis. In my opinion a major shortcoming of the United States curriculum at all levels is that it does not develop a sense about or perspective of the world in which we live. The field of history is a prime example. All through the school years in the United States many hours are spent in the study of this area and yet the question must be asked, with what result? In a variety of ways, if not directly then vicariously, the United States student must see and experience evidences of history in all of the Americas. He must emerge from this study understanding that the patterns of the past, which are history, are the interconnected story of the development of mankind, his aspirations, his possibilities for brotherhood.

Summary

A sense of urgency assists in the motivation of all who are interested in the development of multi-national and in this instance inter-American education. In this instance education is conceived in a broad sense to be about all the facets of life of any given nation.

Through the paper the seminar group is cautioned to develop parameters for any recommended action that can survive in the realm of realism. Discussion relating to goals and objectives for inter-American study is presented. It is advocated that reformulation or innovative attempts to draft new goals and objectives is unnecessary. It is suggested that existing goals and objectives that have not been met are more than sufficient for the present.

Centering directly on the subject of the inter-Americanization of the domestic curriculum in the United States, the paper concludes with a presentation of selected ways and means of achieving established goals and objectives.

The Question of Relevance in International Educational Exchange

by Dr. Brage Golding
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International education is a complex process containing many different facets. Depending on one's vantage point, international education may mean many different things: sending students "abroad" to enrich their educational experience and their understanding of foreign cultures, exchanging professors, or adapting existing "national" educational systems to provide relevant and meaningful, i.e., useful education to foreign students from cultures quite different from our own. This paper is directed to the latter question. How can we make education in the United States more useful to students from abroad?

To analyze this issue in a meaningful way, it must be viewed in a broader context. It is generally recognized that one of the most important problems in the world today — if not the most important — is the problem of economic development. Therefore, if it is to be of any value at all, international education must contribute to the resolution of this pressing problem.

It has been recognized for some time that increasing levels of education is one of the keys to the development process. But it is only recently that economists have shown conclusively that education — at all levels — is the single most important contributor to the process of economic growth. Therefore, in recognition of this fact, education, and particularly international education, has become more significant.

In addition, we should recognize that the theoretical rationale for international educational exchange is based on the same assumptions as the rationale for international trade and exchange in general. Since the days of Adam Smith and David Ricardo, we have encouraged trade between countries where absolute and/or comparative advantages exist. These days, whether we want to admit it or not, it is a fact that the industrialized countries, especially the United States and Europe, have a clear advantage in capital intensive exports; while most of the non-industrialized countries, with a labor surplus, have an advantage in labor intensive exports. So we trade refrigerators for bananas.

The same model, we could logically assume, should apply to educational exchange. The United States, for example, is a country rich in educational capital (there are 2,400 colleges and universities in the U.S.), so we should be able to "export" education, i.e., educated people, and "import" raw materials, i.e., people to be educated. However, a period of long and painful experience has shown that this model does not work very well.

Our attempts to send technicians abroad to "advise and consult" on economic problems, while not a complete failure, have not been spectacularly successful. The reason appears to be obvious. Technicians educated in the United States, a highly industrialized and technologically oriented society, cannot simply transfer their knowledge to developing countries which are, for the most part, typically agrarian. That is to say, we now understand more clearly that education appropriate to our needs is not necessarily appropriate to the needs of the developing countries.

Clearly, this experience shows that we need to change our thinking about international education. First we should recognize that the developing countries themselves are best able to understand their problems and needs and to develop their own educational systems; as, of course, they are doing with increasing efficiency. We should aid them in any way we can. But, more important, our experience should make it clear to us that we need to focus on the problem of making our educational system more relevant to the needs of students from the developing countries.

How can this be done? There are a number of possibilities.

1. We should establish special classes in English for all foreign students. This has been done in a number of universities with considerable success. In addition, special classes in technical English should be instigated by Schools of Engineering, Business, etc.

2. Graduation and core curriculum requirements for foreign students should be modified. Many of the highly technical — computer oriented — courses now required of North American students, especially in engineering and business administration, are probably not relevant at all to the needs of most foreign students from developing countries.

3. Special *practicum* courses should be established which focus on intern-type practical experience. This is especially true for engineering and business students and students in education.

4. We should make every effort to encourage more foreign students to enter the fields of education and educational administration per se. Very few (15% of Fulbright grantees, less for others) foreign students are found in our education schools.

5. Advising and counseling procedures for foreign students should be improved. Where possible, foreign nationals, who understand the problems and needs of their home countries, should be employed. In some cases, senior graduate students should be employed to advise younger students.

6. In some cases, more participation in undergraduate programs should be encouraged. In cases where developing countries have well-developed undergraduate institutions — as many do — then graduate students should be encouraged to participate in special undergraduate programs for a semester or so before entering graduate school.

7. In most cases, specialization should be discouraged. Obviously, this is not true for students preparing themselves for careers in research or university teaching but, in most cases, by forcing foreign students into the rigid specialization requirements of our masters and doctoral programs, we at the same time force them into irrelevant over-specialization. Most universities in developing countries — especially in Latin America — already tend to over-specialize. We should not reinforce this system but, instead, try to turn out students able to understand and cope with a broad range of problems likely to be encountered at home.

8. Finally, we should recognize that it is difficult for one university to efficiently handle students from all countries. After all, the problems of students from Africa, Asia and Latin America, for example, are quite different. Perhaps various schools in AASCU should consider specializing in exchanging students and faculty from particular countries, somewhat in the sense that many cities in the United States have established "sister city" relationships with cities in other countries. This would enable us to plan appropriate curricula, special programs geared to the needs of these students, and employ faculty qualified to teach in areas appropriate to the needs of the country involved.

The College and the Urban Community — International Aspects

by Dr. Paul P. Cooke
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Several major missions of U.S. colleges — education, research, service — are now directed to the nation's urban problems.

A decade ago relatively few colleges had urban and community programs, but today literally hundreds of colleges (and it could number more than a thousand institutions of higher education) have programs in the cities of the United States. In these experiences there is subject matter for internationalizing the curriculum, for sharing experiences between the Latin and North American colleges.

Persons who carefully study the problems of our cities and our culture — Constantinos Doxiadis and Jacques Barzun, for example — argue that the colleges and universities in the larger cities are clearly adversely affected by problems of deterioration in the cities and therefore have a clear responsibility to identify, attack and solve, or help in the solution of, the problems.

No institution of higher education located in an urban community, it probably can be said, would declare today that it had no interest in and concern for the problems of the cities. The college might not do anything much about the problems but is not likely to admit its lack of contribution. Such is the concern today, it seems to me, for the belief of the institutions of higher education that they can and must contribute in the attack on the problems of the urban community.

In internationalizing curriculums, the North American colleges and especially those in the United States might identify areas and problems of common interest in the urban communities of Latin and North America. Further, internationalizing may well mean sharing; the United States learns from Latin America and the latter from the U.S. colleges' attack on the problems.

College's concern for the urban community

Titles of articles, panels, conferences, books are illuminative about the college's concern for the urban

community: "Urban and Minority Centered Programs," "The Role of the University in the Community," "A Guide to Federal Funds for Urban Programs at Colleges and Universities," "Social Needs and Academic Responses," "No More Walls of Ivy," "College Relating to Community: Service to Symbiosis," "The Community Renewal College," "Cities and Crisis and the University," "Urban Crisis and Academy," "The University and the Leisure Needs of the Inner City," "Office of Community Services," "The Urban University — Is There Such a Thing?" "The Urban Context and Higher Education."

The list continues interminably. The colleges and universities have discovered the urban community — or the urban problems have made demands that higher education cannot ignore. The higher education institutions, in general, have concluded that they must answer the call.

Non-college institutions of higher education also have interest in urban affairs and the role of the college in urban affairs. Co-sponsor of this seminar, the American Association of State Colleges and Universities (AASCU), has published for several years its *Urban Affairs Newsletter.* From the cover page of the June 1970 issue I quote information about colleges and urban affairs:

> This issue of the URBAN AFFAIRS NEWSLETTER continues surveying programs and activities not previously reported from AASCU member institutions.
>
> There is an added dimension, however, in descriptions of programs for a variety of minority groups not covered in earlier issues.
>
> Material is arranged alphabetically by state and types of school. At the back there is a subject index by types of programs: Black, Disadvantaged, Ethnic Studies, High Risk, Indian, Mexican-American, Migrant, Other Minority (Chicano, Japanese, Puerto Rican, Spanish-American) Teacher Training, and Urban.

An institutional organ of the American Council on Education is called *Guidelines for Institutional Self-Study of Involvement in Urban Affairs,* published by ACE's Office of Urban Affairs. A sentence from the foreword underlines previous statements in this paper about the growing interest of colleges in urban affairs:

> During the past few years, American colleges and universities have become increasingly sensitive to urban needs and have sought ways to help alleviate the problems of our cities and improve the quality of urban life.

Dr. Martin Jenkins, author of the ACE publication, de-

scribed the gravity of the urban problem and the role of the institutions of higher education in the following passage:

> The deterioration of our cities constitutes one of the most serious domestic problems of our nation. Alleviation of basic urban problems will require massive effort by federal, state, and local governments and by a wide range of institutions and organizations. Certainly higher education, with its concentration of trained intelligence and other resources, has an important role in this process. All colleges and universities, especially those located in cities, have in some measure related their programs to the urban scene.

The above may be sufficient about the college and the urban community. Colleges and universities are devoting their thinking, planning, hard work, and money to urban problems. What are the international aspects of the subject?

Urban and international

A U.S. university develops a program in cooperation with several Yugoslav cities in an attack on their problems. A consultant who evaluated my own college's Spanish language program for our students at the University of Panama suggested that added to the study of the Spanish language should be their learning and growing as a result of experiences in the community, including the church and school.

The importance of North American and Latin American colleges identifying common problems and then sharing in the solution of them is in part pointed up in the following statement in the Summer 1971 issue of *International Education and Cultural Exchange:*

> What fundamental problems do men have in common? What is the purport of some of the educational questions that cross cultural, physical, political and economic barriers — questions that must be answered if man is to improve enviromental conditions and attain some of his goals? What relevance does one country's educational system have for an individual from another land, and how much transference can there be? What are some of the common denominators — food and population crisis, the earth's resources and the management of human ecology, the once invisible envelope of the environment?

The business of sharing must actually mean sharing. It should not mean a one-sided approach. Certainly, the

United States might have learned — and may still learn — from the Latin American countries how and why the movement of African slaves into Latin American lands was far less a problem and conflict than into the North American colonies and states. The U.S. colleges cannot presume to move in the philosophy of planned parenthood and limitation of family size and thereby counter the culture for many in Latin America.

I have here a letter about a proposal by the Instituto Cultural Guadalajara to work with U.S. institutions "in the cooperative development of programs in Archeology, Art, Anthropology, Education, Ethnic Studies, Geography, History, Political Science, Sociology, or Spanish." Most of these or none of these programs might relate to Guadalajara as an urban community. Direction of the discipline or subject areas to urban problems will depend on the philosophy of the institution.

There are many subjects of urban concern for attention of the Latin and North American colleges and universities. In both regions are the ethnic problems of the black and the Indian. How have Indians in many Latin nations fared? What can U.S. institutions learn from Latin America on the score of educating and training Indians and other ethnic groups? In the large Latin and North American cities the subjects of housing the low and middle income people, personal and community health, the environmental services and environmental pollution problems, consumer protection all demand attention. We can be sure that each of these has been the content of a program for some U.S. college.

Understandably, the subject of the urban community on an international scale or internationalizing the urban curriculum is far less in print and less often the topic of panel discussions than other subjects of international education. The 1969-70 report of the U.S. Office of Education on Fulbright-Hays and other expenditures includes many programs and categories but, again understandably, nothing yet on urban programs; properly, likely, the major allocation of money still goes to mastery of the foreign languages.

Common problems in the American cities, increasing experiences of institutions of higher education in both lands in the urban community, the desire to share — all will influence internationalizing the curriculum, program, and services of higher education institutions for the urban community.

University Education as a Communication Process
Toward a University Education that would Eradicate Prejudices

by Dr. Antonio Pinilla Sanchez Concha
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A) Higher education, like every educational process, is a relationship among persons produced through a process of communication. To achieve this communication, that is, for the educational process to take place, students and teachers must be imbued with attitudes and feelings of mutual respect, affection, reciprocal understanding and cooperation. In the university, students and teachers communicate by means of the common quest of scientific research, coming to possess in common, to share concerns, concepts, relationships, meanings, values, opinions, attitudes, tastes, habits and life styles.

B) Every process of human communication contains factors of an epistemological, psychological, social and moral character that must be accurately described and borne in mind, if we want to avoid failure in the process of communication between persons.

The epistemological aspect of the communicative process

By virtue of communication, one person expresses himself and says something, while another tries to understand or comprehend what he says. What is expressed, an idea or an experience, is symbolized in language.

To understand is to discover the meaning expressed. Understanding can be superficial or profound depending on whether it stops at the verbal meaning or reaches the logical and conceptual meaning.

Communication at the university level — vehicle of the teaching-learning process — should express authentic, original, accurate knowledge achieved due to the common search done by students and teachers. It should not be repetitive or merely informational. It should obey the purpose of teaching to investigate, to think, to posit hypotheses, to verify them experimentally and to draw valid conclusions.

Prejudices are the antithesis of valid knowledge. They consist of previous unverified judgments. They are usually

conditioned by irrational attitudes, feelings and opinions in disagreement with the rational, logical and proven, that is, with established scientific knowledge.

University education, or more precisely, the interpersonal communication of which it consists and through which it is accomplished, should contribute to the eradication of prejudice. Otherwise, it means that it does not achieve its main objective which is to know and to teach others to know, to live, to adopt habits, modes of conduct, attitudes and decisions based on accurate knowledge and not on guessing.

The fact that ethnic, social, cultural and other prejudices persist among university students exposes a deficient situation at the heart of the university educational effort, that is, a crisis of the validity and truth of knowledge that the university elaborates and communicates.

Educational communication on the university level, from an epistemological point of view, should not only eradicate prejudice transmitting what is already known and verified. It should restate each and every one of the great problems which interest the national and international community, putting itself in the vanguard of original thought. Moral forces should orientate research and resulting technology towards human values, goals and welfare.

The contemporary university should not evade its responsibility of criticism and innovation, often opposing powerful interests which want to maintain the status quo and ignorance, the unjust distribution of wealth, the abuse of the possession of the means of production and of mass communication or of economic and military power.

Psychological aspect of the communicative process

Everyone who expresses himself "reveals" himself; he makes himself known not only by what he says but how he says it, by his mode of thinking, by the feelings, attitudes, character and personality traits which he reveals as he communicates.

Psychological attitudes antagonistic to "others" and "what is foreign," constitute an invisible barrier to communication on an international level and prevent those who adopt them from knowing the true reality of the world, of society, of the nations, peoples and the culture, in which all live.

Wisdom built into language says: "None are so deaf as those who do not want to hear." Acts of interest, sympathy,

and love select contents regarding awareness and cognitive grasp.

If I am only interested in what concerns me in an immediate, practical and utilitarian manner, I will never emerge from the social, economic, and cultural group in which I live, that is, from the world of my "immediate experience," of "my people," "my country."

By closing myself to the knowledge of the other and the foreign, I not only limit and distort my conception of the world and of man, but I condemn myself to not knowing myself very well, since only by knowing and comparing myself with others will I come to know, by contrast, the profiles of my own being, my own country and my own culture.

In regard specifically to the communication process which should be brought about in the university, it should be borne in mind that only in the dynamics of the relationship between students and professors are found the conditions which make it possible to detect, orientate, encourage and complement vocations toward scientific research, that is, only within university atmosphere, originated and centered on processes of cooperative and all-encompassing communication between students and teachers, are found the psychological and sociological conditions conducive to scientific research to grow and flourish.

Social aspect of the communicative process

Society is a network of communication processes. The balance or imbalance of contemporary society depends on whether the communication processes are successfully achieved or whether they are frustrated. The economy depends on the communication processes between producers and consumers. Social peace depends on the communication process between employers and workers. Education is a communication process between generations or it is nothing. Government is effective according to whether the governed obey norms acccepting what has been communicated to them. Lack of communication on an international level fosters conflict. Only valid processes of communication among nations can assure peace.

Within a cultural and axiological system, there tends to be a lesser degree of non-communication than in the case of those who are from different nations, cultures and ethical-axiological systems.

It is here that we find non-communication situations

difficult to overcome because the cultural life styles and axiological standards are taken for granted, or assumed with a dogmatic vehemence which, when questioned, gives rise to aggressive reactions, generally of an unconscious nature.

If university education is to contribute to international cooperation and understanding, it should place conscious emphasis on knowledge and respect for foreign cultures and values different from one's own.

The best rational antidote against cultural and axiological provincialism is the serious study of the different forms and manifestations of universal culture, filling the gigantic gaps represented generally by ignorance of the contributions of Spanish-American, Pre-Columbian, Arabian, Slavic, Polynesian, Japanese, Chinese, Hindu, and African cultures.

The university will facilitate intercommunication among different culture and value groups by exploring the roots of these cultures and standards, seeking an objective knowledge of their philosophical, theological, ethical and esthetic bases.

Preconceptions which impede international communication in the university education of the U.S.

Axiological or merely atavistic suppositions are admitted as unquestionable premises and their defense can often release a high index of vehemence.

1. Philosophical preconceptions:

a. "Only the useful and practical aspects of the situation are valid and meaningful."

b. "Only the inductive is certain. The theoretical is abstruse and irrelevant from a practical point of view."

2. Psychological, sociological and ethnic preconceptions:

a. "Only North Americans are realists and practical."

b. "The 'American Way of Life' is an eminently good and universally valid life style."

c. "The white race, particularly of Anglo-Saxon origin, combines the highest virtues of honesty and intelligence."

d. "The middle class is the backbone of society and the progress of the whole necessarily depends upon that of the middle class."

3. Political-economic preconceptions:

a. "The representative democratic organization, with universal suffrage, is the best form of government, universally applicable and open to exportation."

b. "Capitalism is the most productive and worthy form of organizing human work and economic factors."

4. Axiological preconceptions:

a. "I feel like a million dollars."

b. "You are worth what you have. Economic success is the supreme motivation and criterion of merit."

c. "The competitive spirit which supports even force and aggression is a legitimate criterion of organization and action."

d. "Saving money is the road to salvation."

5. Cultural preconceptions:

a. "The United States is the center and peak of the universe."

University education for understanding and cooperation and not for non-communication conducive to aggression and conflict

The dynamic of frustrated communication processes, that is, of non-communication situations, is the following:

The prejudices or preconceptions — deeply rooted and upheld by ignorance — regarding cultural or ethnic groups, national or regional, lead toward lack of comprehension of others and of identifying with the values of groups outside our own.

This rejection of trying to understand is "rationalized," in the psychoanalytic sense, by means of theories which exaggerate the value of that which pertains to oneself (Nietzsche, Carlyle, Govienau, Rosenberg — democracy, capitalism, socialism, nationalism, fascism, communism). The shutting of oneself in one's own ego or group, causes a feeling of "insecurity" in the face of ethnic or cultural groups, whether they be national or foreign. This "internal insecurity," in turn, leads, due to the defense-attack mechanism, toward aggressive actions and attitudes when faced with possible attacks by those who, because they are not known, produce insecurity, fear and aggression.

Prejudice — Ignorance — Rejection of Communication — Insecurity, Fear, Self-defense — *Aggression.*

Aggression. Prejudices and preconceptions, in effect, upon impeding communication and understanding of others, further situations of lack of communication, which by virtue of the fear/self-defense mechanism lead to aggression.

What the university isn't, is and how it should act

University education, inspired by a deep analysis of the process which goes from prejudice to lack of communication and aggression, should restore the reverse process that goes from true knowledge to reciprocal knowledge, to mutual understanding, to mutual comprehension and to creative and peaceful cooperation.

In order to make international communication easier, the university should make known that true knowledge under whose light prejudices disappear, and the university itself should be an example of open communication — ample, generous and free, comprehensive and cooperative among students and teachers.

The university is a part of society and it should help the communication process; social balance on a national and international level depends on this, so that it is fulfilled and not frustrated. If the university closes its eyes and turns its back on this responsibility, then there is truth in the criticism directed toward it and describing it as an ivory tower which houses those who do not understand or feel the problems of their country or of humanity as their own, and want to isolate themselves in a sanctuary that pays them to speak instead of act.

The university should realize that it is the thinking center that reflects all communicative processes which constitute contemporary national and international society and define its cognitive and educational action in the sense of realizing national integration and world-wide peace.

The university is not:

1) A center of class conflict;

2) a power center which must be captured;

3) an agency of proselytism;

4) an ivory tower with its back to national and international reality;

5) a center of training and selection of adepts for government political parties or any type of power group.

The university is:

1) An agent of creation, elaboration and application of technological, scientific and humanistic culture, with liberating, free and democratic forms;

2) a center of scientific research which the country and humanity need for their integration, balance and development;

3) a training center for professionals, researchers and

administrators of the highest quality which the country and the international community need to guarantee development and social equilibrium;

4) an agency of innovative ideas and initiatives to originate economic, social, cultural and political changes, at the service of freedom and the dignity of man;

5) a bulwark of free autonomous and independent thought, of objective impartial criticism, independent in the face of every kind of power group;

6) a responsible center of the balance and success of the network of communication processes which make up contemporary society.

University action should be:

1. Free
2. Autonomous
3. Responsible
4. Coordinated
5. Efficient
6. Up-to-date
7. Forward-looking
8. Critical
9. Comprehensive
10. Creative
11. Patriotic
12. Humanistic
13. Universal

Internationalizing the Curriculum Through the Arts

by Dr. Pedro C. Sanchez
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The chief purpose of this paper is to present an idea for internationalizing American college and university curricula through the humanities and the arts.

I would like to start by drawing from the very words of the "Project Description" of this seminar. These words say that we are searching for a "new methodology" and for "cross-cultural cooperation," for ways to establish a "global approach" for "neutralizing provincialism" and counteracting "Europeocentric views of the world." These are brave and ambitious ideas, but not impossible to achieve.

Other words taken from our "project description and agenda" ask us to find out how we can ". . . bring conscious, objective 'cultural valuation' into the educational process", how we can ". . . buttress international awareness and open-mindedness" and finally, how to provide ". . . a motivated interest in what is happening outside (the student's) own and immediate sphere of preoccupation." These are more stimulating ideas that stir our imagination and impel us to think of creative ways to accomplish these ends.

These are all good and useful words that we, at the University of Guam, have taken seriously. I am sure they are not new to your ears, for our educational journals and research papers are replete with descriptions of such proposed curriculum reform and theoretical proposals for a "new methodology." There are also quite a few experiments that some of our more courageous colleges and universities have already tried in order to make the curriculum more relevant. And, of course, all of us are only too familiar with the many recent violent outbursts of our youth who, in frustration, have been trying to take the matter into their own hands. Black studies, special studies, women's studies, The Free University, regional studies — these and many other attempts to reform the college curriculum are some of the approaches which we cannot sweep under the rug and go on our traditional ways while the world and its accelerated changes rush past us.

We, the leaders and policy makers, must seize the initiative by capturing the imagination and energies of our youth with a meaningful program that extends beyond our

campuses into the world community.

Some of the more stable experiments in higher education that have been trying to internationalize their curriculum include Antioch College in Ohio which has made a significant contribution in designing an international work program where curriculum experiences have reached beyond the immediate campus and extend throughout the world community; the Friends' World College, the College of the Seven Seas and other such traveling schools which have virtually made the world their campus; the innovative programs of Goddard and Putney in Vermont, of Black Mountain College, Berea College and West Georgia College in the South have also contributed a good deal toward broadening the scope of the college curriculum. We are all familiar with the excellent record of our university interchange programs and the cooperative efforts between USAID and many of our universities in addition to the generous Federal grant programs for international understanding which have provided us with a valuable store of information and experience for initiating the "global approach" that this seminar is seeking.

In light of these real attempts for reform, it would be wrong to say that nothing has been done. The goals of this seminar are in harmony with most of the previous attempts to internationalize the college curriculum.

Although it is not within the scope of this paper to analyze the many worthwhile experiments that have been tried, it would be prudent for those of us who feel urged to do something positive to examine some of these pioneering efforts.

So the words and the goals of this seminar are not new. What is new is the structure of this seminar and an implied commitment to do something tangible about internationalizing our college and university curricula. The fact that some top leaders in American education have taken the time to convene in a serious and urgent search for ". . . a more flexible approach in the entire teaching process toward a better comprehension of non-North American culture patterns, attitudes and interests" is also new.

Another new departure, which we at the University of Guam believe to be innovative, is our practical plan to start internationalizing the curriculum through the arts.

Some of the key words that have guided us at the University of Guam in our effort to create a practical plan for internationalizing the curriculum include:

— need for a more *flexible* and *dynamic* approach

— need for a new *methodology*
— need for *cross-cultural cooperation*
— *communication*
— *global approach*

We feel that our success in translating these words into action will depend upon the validity of the following assumptions:

1. That a sizable group of colleges and universities are ready and willing to participate in a bold but practical plan to internationalize the curriculum through the arts.

2. That the most crucial factor in achieving the stated goals of the seminar will be our dependence upon "the communication of feelings."

3. That such objectives as international understanding, appreciation, cultural cooperation and a global approach cannot be achieved solely through an "intellectualized curriculum" but have inherent within them the need for a universal language.

4. That the universal language of the arts — music, drama, dance, visual and plastic arts and architecture — can communicate feelings better than words.

Words and language by their own definition are provincial and national symbols. The barriers that language creates cannot be easily managed, but by means of the universal language of feeling, the arts, the essence of cultural understanding can be conveyed and thereby pave a way toward the more precise meanings that language and words can eventually give.

To understand culture is to feel as well as know. To have empathy and appreciation for different customs and life styles requires contact as well as knowledge.

The college curriculum has become disassociated from reality, especially in such areas as history, politics, economics, geography and anthropology — we feel that these disciplines cannot be "turned over" in one traumatic change — but that through the arts a gradual revitalization can take place and help make these vital subjects take on new life.

The plan

The plan we have in mind is basically an exchange program in which the participating colleges and universities will organize touring groups of students and professors who will communicate through various art media the "feelings" and meanings of their culture. In the

beginning this interchange would be limited to a few participating North American colleges and their counterparts in South America. Eventually, the cultural interchange through the arts could involve a broader spectrum of American colleges and universities and their counterparts in Europe, Africa and Asia.

In almost any American college or university community today, where opportunities for artistic expression are available, there are inevitably rich sources of dormant and budding talent crying for expression.

The rich and varied ethnic roots from which most Americans come provide us with a unique opportunity to develop talent. As a matter of fact, even in communities where there seems to be a dearth of artistic talent, the cultural forces within our society are so strong that they burst forth in spite of the curriculum. American dances, music, drama, radio, television and architecture have spread to every corner of the globe.

We propose that the American colleges and universities start to capture this spirit of the American art and incorporate it within the curriculum instead of limiting its offerings primarily to the classical Greek and Western roots.

This would be a first step, for unless we know who we are culturally as Americans, we will not be able to appreciate or understand other cultures. Included in this first step would be the program of sharing our cultural heritage through the arts with other selected colleges and universities of South America. The direct contacts of such an exchange have already been demonstrated to be far more valuable than vicarious experiences through lectures, readings, movies and other media.

However, before attempting an exchange on a large scale between the United States and South America, the Organization of American States and the U.S. State Department's cultural programs might together try a pilot project in order to establish some of the procedures and methods of operating that may later be used as a model for the more ambitious program.

Relatively few North and South Americans have ever actually experienced international living outside of the country. Many, of course, have experienced this only vicariously through the mass media or reading or imitations. Few North Americans have witnessed authentic Latin American dancing, music or other art forms. To provide real experience for them, a selected Latin

American university might bring together some of the best talents from its student body and create the first traveling group that would spend approximately one college quarter sharing their dances, songs, exhibits of handicraft and movies of their country, pageants and other art forms with a select group of mainland universities who would be willing to experiment with the Latin American university in this effort. This pilot project would be preliminary to an exchange with the selected institutions in South America.

During one college quarter, the traveling curriculum would be able to perform about twelve times, visiting for a week at a time at each institution. In return, the recipients of the Latin American performances would agree to visit the Latin American campus at least once, thus giving the pilot Latin American university and perhaps other sister institutions in the pilot country the benefit of twelve performances sometime during the year.

At first glance, the cost of such an exchange appears to be exorbitant. This would be true except for the fact that, unlike most academic fields, the arts have an appeal that makes them saleable.

For instance, most leading colleges and universities today budget yearly for various cultural programs. Smetimes the cost of these programs comes from student fees, but most of the time they are financed as a part of the university program. In some universities that are located in cities, the cultural programs are partially funded through community subscriptions and the sale of tickets for each performance.

We would like to propose that at least some of the funding for this interchange program come from these sources.

My rough estimate of the total cost for three months of traveling, including lodging, meals and incidental expenses, for approximately 20 students and professors would come to $30,000. If each participating institution could guarantee at least $1,000 for a week's visit (which would include discussions, interviews, social contacts and exhibits and even individual appearances) we could realize $12,000 from these sources. Some of the cost for food and lodging could be borne by the Latin American university and its country's government and the rest from a grant, perhaps from OAS and the U.S. State Department.

One of the promising features of the arts as a starting point in our effort to internationalize the curriculum is its potential viability. As a matter of fact, there are

institutions such as Hampton College and Women's College of the Philippines which not only break even but actually raise money for their institutions through their performances.

The values of internationalizing the curriculum through this approach are indisputable:

1. Understanding and appreciation through direct contacts.

2. Preparation for high level performances in another land requires dedication, practice and incentives for learning about one's own country's history, traditions, culture and so on, far beyond the usual preparations for conventional courses.

3. The exchange performances that the college will receive will bring to the campus a variety of talent that will be entertaining as well as educational, and will give the students an opportunity to meet people from other cultures on their own campus.

4. Gradually, as this approach succeeds and as the scope of the program broadens, the university will be able to extend it to other disciplines.

5. The arts approach can act as a catalyst by first enriching and revitalizing the conventional disciplines and later by establishing a practical structure which will be useful in administering other exchange programs. (This is an evolutionary rather than revolutionary reform approach.)

6. The experience to be derived by participating colleges and universities during their tours — sharing their art forms, observing, visiting, talking to students and other people of the countries and communities being visited — will add a dimension to their general education that would be impossible to achieve by any other vicarious approaches.